

THE Spirit of Missions

Vol. LXXXV

JANUARY, 1920

No. 1

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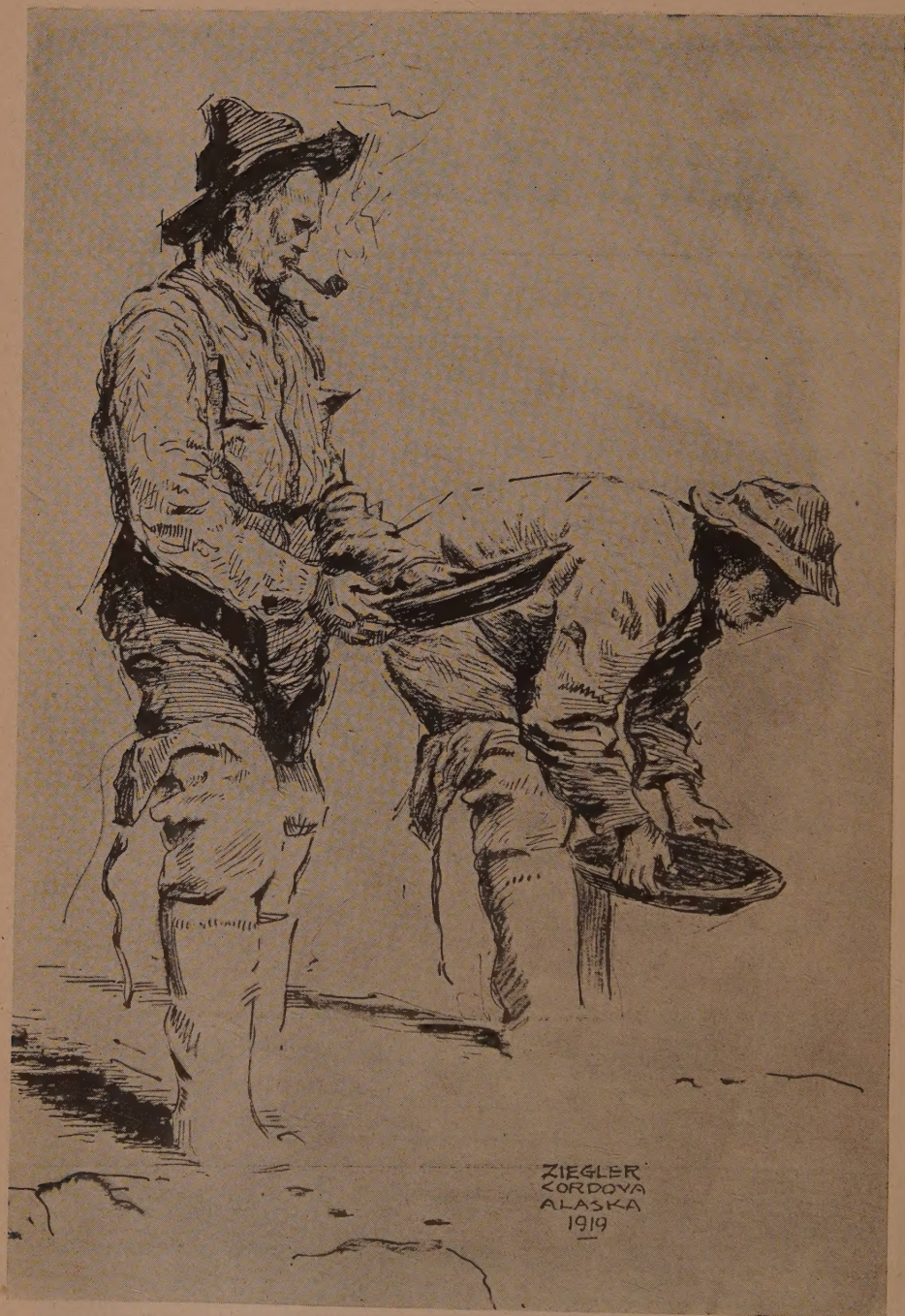
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JIMMY THE BEAR AND HIS PARTNER
From a pen and ink drawing by the Reverend E. P. Ziegler
(See page 11)

The Spirit of Missions

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THE PROGRESS OF THE KINGDOM

THE SPIRIT OF MISSIONS comes to its readers with confident hope for the work of the New Year. The Christmas commemoration of Our Lord's first Advent is also the glad recognition of His continuing Presence with His Church by the operation of the Holy Spirit.

It is the Holy Spirit Who accomplishes our Lord's Presence and it is the Holy Spirit in our hearts Who enables us to respond to that Presence.

So the whole Church to-day is praying for an outpouring of the Spirit of Christ, that the eyes of our understanding may be enlightened and that our hearts may be kindled with glad, unselfish enthusiasm for the extension of the Kingdom of God.

THE Holy Spirit is the Lord and Giver of Life—and wherever there is life there is the working of Spirit. Now, as we know it, life is organic. It is manifested by external, visible means. It must express itself; and so we have the order, harmony and beauty of the growing world. The first mention of the Holy Spirit in the Bible is where "the Spirit moved upon the face of the deep" and wrought order out of chaos; and "where the Spirit of the Lord is there is liberty", because liberty means freedom restrained and protected by law.

It was by the operation of the Holy Spirit that the timid band of sorrowing disciples on the Day of Pentecost became an organized Church: for while the Church is primarily a spiritual body, yet as a living body on earth it must be organized, although the organization exists, in order to promote and increase, and not to retard or hinder, its spiritual power.

THIS is the sufficient answer to those who complain that we spend too much time in amending canons and improving the organization of the Church. If the Church is alive and possesses the indwelling Holy Spirit, it must be always increasing its efficiency for practical work. The Church is alive and is growing in usefulness and power: and therefore its organization is becoming more and more definite and effective. Heretofore we

The Progress of the Kingdom

have been handicapped by individualism in its various forms. The parishes have too often felt themselves independent of the diocese; and the diocese not infrequently has adopted an attitude of mere voluntary and federated union with the Church as a whole, although we know of course that this contradicts the whole genius of the Church. A bishop is not consecrated as a bishop of a particular diocese but as a bishop of the Church of God and his assignment or election to a particular diocese is only an accident. We must get closer together as brethren and fellow-workers in our Church. We must realize our solidarity and that from Maine to California, from Minnesota to Texas, we are members one of another, interested in and responsible for the conditions that obtain in the weakest diocese or missionary district in the land.

Let us pray the Holy Spirit to quicken in all our people this sense of responsibility for the work of the whole Church and thus justify the **Nation-Wide Campaign.**

THE General Convention of 1919 in Detroit took a great step forward towards the realization of the solidarity of the Church when it decided that at least those organizations which represent what we may call extra-diocesan activities might properly be consolidated and put under one management. This is the primary meaning and import of the new Canon 60. It creates a Council of twenty-six members, sixteen elected by the Convention and eight elected severally by the Provinces, with a bishop-president, elected by the General Convention for a term of years and a treasurer elected ex-officio a member of the Council. Out of the membership of this Council are constituted at least five departments, viz: (1) A department of Missions and Church Extension; (2) a department of Religious Education; (3) a department of Social Service; (4) a department of Finance and (5) a department of Publicity. The bishop, president of the Council, is ex-officio chairman of each of these departments. Each department must prepare an annual budget to be passed on by the Finance Department and approved by the Council. The bishop, president of the Council, is the executive officer of the Council and carries out its legislation and its plans.

We have used the phrase "bishop, president of the Council", because the title "presiding bishop" is misleading. Bishop Tuttle is still the presiding bishop of the Church for the discharge of all the duties of that office except those described in Canon 60. An account of the first meeting of the Council, held in Washington City, November 25, 1919, appeared in the December number of "**The Spirit of Missions**".

THE Woman's Auxiliary—which has done more to arouse the conscience of the Church to the vital importance of its missionary work than any other agency—will now, under the new organization, have a definite voice and vote in determining the missionary policy of the Church. Each department will have an executive secretary and the council members of each department have the right to associate with themselves twelve additional members, some or all of whom may be women. Thus the eight women elected by the Provinces may and probably will become members of the department of Missions and Church Extension.

The Progress of the Kingdom

THE new organization is the result of an evolution which began as far back as the General Convention of 1901, when Bishop Satterlee, with the approval of all the bishops then on the Board of Missions, introduced a canon creating a representative council of the Church to act in the interim between the meetings of the General Convention. The movement failed at that time, but Bishop Lloyd and other members of the Board have worked patiently and intelligently ever since to educate the Church to a belief in the necessity of some such arrangement.

Now that the organization has been effected it will require sacrifice on the part of those whom the Church has chosen to take the lead under the new regime; and it is to be hoped that every member of the Church will co-operate, by earnest prayer and unselfish service, towards bringing to perfection that which has been undertaken, we believe, by the direction of the Holy Spirit of God.

T. F. G.

A FAREWELL MESSAGE

On the first editorial page of "The Spirit of Missions" for January, 1900, there appeared, under the head of "Salutatory", a message of greeting to the bishops and other clergy and the laity of the Church from the recently-elected General Secretary of the Board in charge of the missionary work of the Church. After twenty years of service Bishop Lloyd, in presiding at the last meeting of the Board of Missions, in December, 1919, gave its members the following message, which we share with the whole Church:

"I WANT to say a word on my own behalf. I want to say thank you to somebody. It is a day of rejoicing for the Board of Missions; the day of the consummation of the prayers of the people. Do you realize that when I came here we thought that half a million dollars was a burden the Church could not be asked to bear? Six hundred thousand dollars was the limit intrusted to the Board of Missions, and thoughtful men used to stand on this floor and say, 'It is not right and just that we should burden the Church with increased loads.' And I remember how I used to feel, and I look back again and I see how your guiding and your own steadfastness and your own courageousness has somehow heartened the people until Detroit came, and on your recommendation, without an indication of appreciation, the General Convention authorized a budget of three and a quarter million dollars for the Board of Missions. You did it, you know, and you did it by astonishing self-forgetting. You ought to be grateful.

"The other thing you want to be grateful for is that the Church has finally found out that a headless body cannot have intelligence and it has really and indeed created an organization with intelligence and with authority to act. You don't realize it, but all these years in order to carry out your behests it has been necessary to win the favor of individuals—it has been absolutely the only single means by which the Board's business could be carried on. The individual man had to be convinced that what the Board proposed was a thing worth doing. Any priest in any parish in America could say to me, 'I am not interested'. Any bishop in any diocese could say to me, 'I am not interested'. And yet things have gone so that as I look back I don't believe any of us has occasion to do other than thank God for the wonders He has wrought.

The Progress of the Kingdom

"And then to come to our personal relation. You have been very generous, you know. Sometimes I have been perfectly certain you were going to destroy the Church in not being able to see the way of wisdom as I proposed it, and I have gone upstairs heartbroken, only to thank you later for not yielding to my point of view because you had had more of that thing called common sense than I had on that particular occasion. You have saved me a good many times from doing what would have been hard to correct, even while you have tried my soul by being so slow. And all the time it has been easier to bear because I have known that you had in a way a difficult person to deal with. I have not always, in spite of my intention, been able to make the Board understand what I was after; and many times they have had to take me on faith. This was especially the case at the beginning—I don't know what would have become of me if it had not been for my dear old fathers, Bishop Doane and Dr. Huntington, who never hesitated to tell me the truth when they disagreed with me. In those days the Board's generosity and patience became very apparent; and I have rejoiced in it all these years, until the crowning act of your generosity came last fall when the desire of my heart, which had been growing for years and which I knew had to come sometime and which I wanted to have a hand in, was made possible by your doing a thing which I confess at the moment took my breath away. It was when you authorized and made possible the **Nation-Wide Campaign** by ordering the treasurer of the Board to underwrite the expense of it that you did the biggest thing, the most generous act, you have done since I have been in this office. That one thing would have made me glad for all the years if I had had nothing else, because you had to do it on faith.

"The **Nation-Wide Campaign** brought to the General Convention what I never saw there before. For one day the Spirit of God controlled that splendid body of men. I have never seen in my life, a witness of the power of the Spirit of God in Christian men as I saw it manifested in the joint meeting of the two Houses at Detroit. It was the day that made me know the Campaign was according to the will of God, and would do what it was undertaking to do. It was made possible by your having the courage to tell us to go ahead. We cannot know now what the issue will be in dollars, but we do know what the issue of the Campaign is in the purpose for which it was created. It has proved that if the Church has a chance and is given a chance, it will do what the Christ bade it do. If anybody has held the Campaign back anywhere, I am ready to say that investigation will prove that it was the pessimism of the clergy that has hindered it. You know I am not criticizing in saying this. There is nobody in this Church who knows the burdens the clergy bear as I know them; nobody who knows how everything they have done has been hindered and stopped by the poor flatness of the vision of men, until they could not help it. But wherever there has been a clergyman who could see beyond this day and could think in terms of the Spirit of God and not in terms of an insurance company, the thing has been demonstrated you know, so that we turn over to the Council a Church that is actually at work. There is not one diocese in the Church, I believe, to-day but is actually working, organizing the people whose business it has been to take care of the business of the Kingdom of God. There is no heritage we could give to the Council comparable in value to this."

THE NATION-WIDE CAMPAIGN

IT is in order, paraphrasing the prophetic remark of the Reverend William A. Sunday, to exclaim with regard to the **Nation-Wide Campaign**:

"Look out! The Episcopal Church has waked up!"

That much has been demonstrated by the returns at hand from the nation-wide canvass of December seventh—and more. They are modest at National Headquarters, conservative, inclined to err on the side of caution, refreshingly unpolitical like, in brief, in the respect that they refuse to claim victory until the last figure from the most backward parish is in. But the simple fact is that there is everything in the trend—there is ample warrant in the figures already at hand to indicate that the \$42,000,000 drive is over the top. The Hindenburg line wasn't smashed in a day; but from the time the first line of trenches was captured, it was an absolute certainty that the 27th Division was going through.

So with the **Nation-Wide Campaign**. Partial returns from a representative group of dioceses show that a majority of quotas have been subscribed, and many of them have been over-subscribed. The messages already received encourage us to believe that we too are "going through".

Consider these returns from the South. Norfolk sends word that the diocese of Southern Virginia has passed the \$600,000 mark, with a prospect of attaining a total of \$800,000 or even a million, when all the pledges have been counted up. In the diocese of Virginia, according to Richmond advices, 170 parishes have pledged \$270,000 annually for the three-year period.

Partial reports from South Carolina show that of nineteen parishes heard from eighteen have met their quota and a majority of these are over-subscribed. Like reports of over-subscriptions come from the diocese of Atlanta, where the canvass was held in a violent storm, and from the diocese of West Virginia and the diocese of East Carolina. Kentucky is running close to its \$86,000 quota.

So far only meagre returns have been received from New England and the Eastern States, though reports are at hand indicating that Philadelphia—the diocese of Pennsylvania, and the only report as yet received from a metropolitan centre—will send in a total of \$3,000,000 or double the quota assigned to it. In a single Philadelphia church \$104,000 was subscribed. Another reports two subscriptions totalling \$22,000 a year. The diocese of Bethlehem reports an incomplete return of \$83,034. Central New York has its canvassers still at work, with returns varying from thirty per cent. of quota to over-subscription.

Chicago is giving a whole week to the canvass. Scant returns at hand show all quotas met. Leaders in the diocese of Missouri wire confidence in meeting the full quota. All the parishes in the diocese of West Texas which 'carried on' December seventh, report their quotas over-subscribed, with the returns still coming in, since a recent storm there caused a postponement of the canvass in many places. Far off Oregon sends returns of 25 out of 41 parishes with a total of \$75,428.

The note of wide-awake enthusiasm dominates every report sent in. Like a mighty army, the Church is on the move. Headquarters con-

The Nation-Wide Campaign

servatism is undoubtedly justified by business-like Church administration. In those offices where Mr. Franklin, chairman of the executive committee of the Joint Commission on **Nation-wide Campaign** and Dr. Patton, the **Nation-Wide Campaign** director, are receiving the returns, however, quiet confidence is the hand-maiden of business-like conservatism. It is pointed out that in many dioceses the drive has not yet been made; and in these the moral impetus of what has already been accomplished will be a powerful incentive for those forces still held in reserve to go over the top with a rush. So also is it true that in many dioceses, returns are being made slowly. What is especially significant, is that wherever the completed returns are in hand, the result is up to expectations and beyond.

The Hindenburg Line wasn't smashed in a day; but when the last battalion of the A. E. F. reported after that drive had ended, all that was left of the drive was an unpleasant memory.

Especially cheering to the managers of the **Nation-Wide Campaign** in connection with the returns are the human incidents which illustrate the manner in which the individual has been reached by the campaign. In one Southern parish, for instance, a house and farm have been contributed to be used as a home for homeless girls. In the same parish a Negro church has established a home for the care of old women.

It is interesting to note, also, that Mr. Lewis B. Franklin, chairman of the executive committee of the **Nation-Wide Campaign** carried his own "precinct". Saint George's Church, Flushing, Long Island, in which Mr. Franklin worships, increased its pledges over last year by 394, pledged \$7,235 for parish support as against \$2,400 last year, and \$6,159

for missions as against \$1,800 last year.

Discussing the results of the canvass to date, Mr. Franklin says:

"We know that there are many places where the campaign was not conducted with enthusiasm and thoroughness, and of course no such results as those now coming in may be looked for in these quarters. These first reports show what the Church is capable of doing. They seem to be setting a standard by which the whole Church will be measured in this, its greatest effort. They are the forces which will impel those units which have not succeeded, to build their records up, in the months to come, to a higher plane of achievement."

The Reverend Dr. Robert W. Patton, national director of the Campaign, said:

"Naturally we have heard thus far from only a few dioceses and communities. These reports come from those units of the Church which made most efficient preparation for the Campaign. Every report thus far received, and there have been a considerable number for so short a time, shows either a quota subscribed or over-subscribed. But it is to be anticipated that reports from a large part of the Church will be delayed several weeks at least."

Most important of all the developments since "Mobilization Day", and regarded as more significant than any of the results of the canvass in assuring ultimate success for the Campaign, was the action of the Presiding Bishop and Council at its New York meeting on December eleventh in making the **Nation-Wide Campaign** one of the six departments of this forward-facing body. With this final consolidation of all the forces, Churchmen feel that lasting success is now assured.

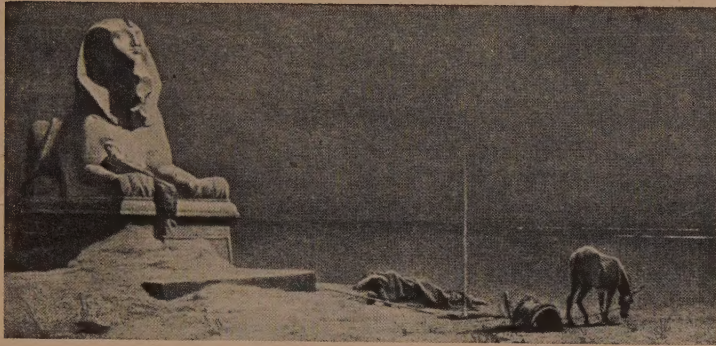
"The Episcopal Church has waked up!"



The Manifestation of Christ



THE SANCTUARY OF MISSIONS



He took the young Child and His Mother by night, and departed into Egypt.

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then of Thy great mercy grant us a safe lodging, and a holy rest, and peace at the last, through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS

WE thank Thee—
For the twenty years of devoted service of Thy servant Arthur Selden Lloyd. (Pages 5 and 43.)

For the new year of opportunity and responsibility opening before THE SPIRIT OF MISSIONS, and we pray Thee that it may be guided by Thy Spirit in this, its eighty-fifth year of service.

For the widespread interest in and work for the Nation-Wide Campaign. (Page 7.)

For Panama and the opportunity of greater service in Thy Name. (Page 29.)

For the faithful devotion of the Indians of South Dakota. (Page 37.)

For the sixteen years' work on the part of the Board of Missions in guiding the general missionary work of the Church. (Pages 5 and 43.)

INTERCESSIONS

WE pray Thee—
To grant Thy blessing upon our work in the new year.

That the Presiding Bishop and Council may be given wisdom to carry the great responsibility which has been placed upon them by the Church: that the Church may be loyal and faithful to Her leaders: that working together we may both perceive and know what things we ought to do and also have grace and power faithfully to fulfill the same. (Pages 3 and 45.)

To raise up those who will see opportunity for serving Thee in the out-of-the-way places, and who will answer the need for workers in the field. (Page 11.)

To guide the Wise Men of the East in their approach to Bethlehem and to inspire those who interpret the Christ to the inquirers. (Page 25.)

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To the Gentiles





SUMMER IN ALASKA
From a painting by the Reverend E. P. Ziegler



SO far as working for the Kingdom is concerned I doubt whether it is possible to find anywhere in the world more of the backyard variety than here in Alaska. It's a big backyard and on the start I remember that I felt as we all used to feel when our dad told us to clean it up. Sorting and throwing stuff in a pile for ten years or so, no wonder a fellow straightens up his back, stretches out his arms and looks around to see how his little part of the chore is coming along. About the time that you're thinking of quitting, another tin can shows up, you bend down and dig it out, inspect the label if there is one, learn from it what the contents are if there are any, what grade, who the manufacturer was and to what service it was put or whether any further service can come therefrom.

Why, in this backyard I have been astonished at times to find filled cans in good condition lying

unused, again I have found some half-used and thrown aside, some with the contents about to spoil, some sour, some ready to explode, many without labels and hard to decide upon and some with false labels.

It's exciting also. I have thrown by mistake or sudden impulse a perfectly good article into the pile, unable to rescue it. Some rolled out by themselves and rebuked me for my lack of good judgment. Some later nourished me and even saved my life. My enthusiasm in regard to this "menial" profession is so great that I fairly tremble in my haste to reveal the many wonders which have presented themselves while my back has been bent. I have learned more about tin cans than a cousin of mine who has made a million dollars in the business, but he is putting up the product while I am putting the waste to practical use, redeeming apparently hopeless material and myself.



SAINT MATTHEW'S, FAIRBANKS, IN SUMMER

The Backyard Glorified

This introduction is parabolic. The backyard is my mission, the tin cans are mostly men, some women. I love them, they are a passion with me, they develop me, why not? They have converted me from a heartless and brutal scavenger to a sensitive, sympathetic artist, patient, with a desire to be just and charitable.

For the enlightenment of those who are interested or who may be considering entering this field of endeavour I shall relate a few of the thrills which I have experienced, with a hope that they may be of sufficient inducement, to some man or woman to take up a rake and make his or her way to the yard. Do you know what a big yard it is? It comprises the deeply-indented coast, the vast interior, the remote Arctic regions. We are showing you pictures of all these. Take your choice.

A mining camp of five or six hundred at the other end, two hundred miles away, the richest of its kind in the world—copper. We'll go up there, preach to 'em and at 'em. We'll not argue with them now, we'll tell 'em, inform 'em. We'll argue afterwards. We'll tell 'em the human race has been praying for thousands of years just as we breathe because there is air, just as we hunger because there is food, etc. After the service we'll go up to the staff house and we'll have that "argument" all right. We're not arguing with a lot of ignoramuses either, they're college-bred men, mining and civil engineers. It's great. How often do you get a chance like this?

Next we'll go down to one of the bunk houses, smoke some rank tobacco and remark incidentally that it's unfortunate that the Episcopal Church is composed of such cultured people, and after we have been talking with them and reminiscing over the past few years with some of the



ON THE TRAIL

old timers with whom we have been on the trail, someone will say, "Well, next time I'm going to church, too", and you can say, "Well, maybe we'll not let you in." Then we'll all laugh. But he'll be there next time.

Men do not talk about their salvation or mothers; these topics are too sacred on short acquaintance. But they let you bury their dead, baptize their children; they like your church, the Red Dragon and you. (They gave us twenty-five hundred dollars toward our completed new church.) These men work underground—they are laborers, and are vitally interested in what the Church has to do with those "who labor and are heavy laden". How often has your parson had a chance or taken a chance to tell them what the Church thinks about it and them? If you're lacking in brains or a tongue, they'll give you credit for your nerve. Here's your chance.

There's a little town just five miles below. We'll make it tonight down the trail in a dog team. How still it is from up here. A mist hangs over it and the gasoline lights are blinking through the trees, and the smoke from the stovepipes in cabins and tents is going straight up. It's very cold. Then we hear phonographs and are in town. We go to the hotel and a couple of drunks are in the next



YUKON, THE CAPITAL OF ALASKA, WITH THE GREAT RIVER IN THE FOREGROUND.



THE WHARF AT CORDOVA

From a pen and ink drawing by the Reverend E. P. Ziegler

room and no one can sleep, so we'll go to Jimmy's cabin. Jimmy apologizes for the strange odor but we sleep through it. The odor is due to their having used the place for an undertaking parlor a day or two previously when "Mag the Rag" and Joe were prepared for burial. "Mag" was cut to pieces with a razor and Joe was found dead in his bunk a day later. Joe was not an accomplice, but was supposed to have been a witness in some way. "Mag" had \$30,000. There isn't much fun here, I'll tell you. The whole town is pale and sick morally. At 30 degrees below zero the whole town went to the double funeral. There is just a suggestion here of what we talk little of.

I baptized a baby before I left town and the remembrance of the pretty, homelike interior as the mother was bathing the children from a dishpan is with me as I

write. Access to homes such as this is what permits the personal touch which is so valuable to the priest. Intercourse is, I believe, much more personal in a country like Alaska than in the more densely populated, cultivated regions. The various strata composing society are necessarily more often thrown together—they must experience the same pleasures, difficulties, joys, sorrows. Money, station or family cannot change temperature, climate or transportation facilities here. Generally in Alaska the rich and the poor eat out of the same dish and dance to the same piper.

Our best friends: Who are they? Did you ever hear Mr. Tutt's saying: "I find but very little difference between the man in jail and the one outside of it"? The man who has been most zealous for good turnouts at one of our missions on the Copper River has just sent us an appeal to

The Backyard Glorified

help him raise \$1,000 to keep him out of jail. He plead guilty to bootlegging. He's a good fellow, but he's a bootlegger, too. No one knows what crimes you and I are guilty of. I buried a man from the church a while ago. He lived in sin with the woman he loved, raised a little, unpromising orphan, and took care of him for years with no obligation upon himself to do so—just the goodness of his heart. I know an outcast woman here who supports two younger sisters and a crippled father in the States. She doesn't like it. It is sin. There are many who do like it. I was conversing with a friend the other day who had just been convicted of larceny. He told me that the superintendent of a Sunday-school had made a whiskey still, coil and all. Most men who make stills are not Sunday-school superintendents and vice versa. Nevertheless, he's out of jail and the crook who was found out is in jail.

If our bishop tells the truth about Alaska some Alaskan editor will sledge him in an editorial and allude to the Church's work as Bishop Rowe's "game" and the bishop as head "dealer". I have lived in Cordova for some time, and it's a tough town with many fine people in it, and as for the other towns, what I have seen of them, they're tough, too, and there are fine people in them. But we're all of the country—friends and fellow citizens.

These anecdotes are simply prosaic little pieces of realism which one meets with to right and left. Part of the Church's campaign is to be in the midst of it, living it, adjusting things for the betterment of all concerned whenever and wherever the opportunity presents itself. It is not the business of the preacher to preach down to the men and women who are the makers and pioneers of the country. We are of the country and part of them. We all

have problems, they and we. I often glory (and in it is my only assurance) that my mission is God-given, else it is presumption on my part to act as an advisor or teacher. A country like ours has much to teach the Church when it comes to love and charity, and until we learn it our churches will be deserted so far as the workingman and those who are stigmatized as "unworthy of charity" are concerned. And Christ's Church needs them all, the Master drew no lines, He hated sin and really loved the sinner.

How do we meet them? Everywhere. In pool-halls, saloons, on the streets, on the creeks, in the camps. This is the life.

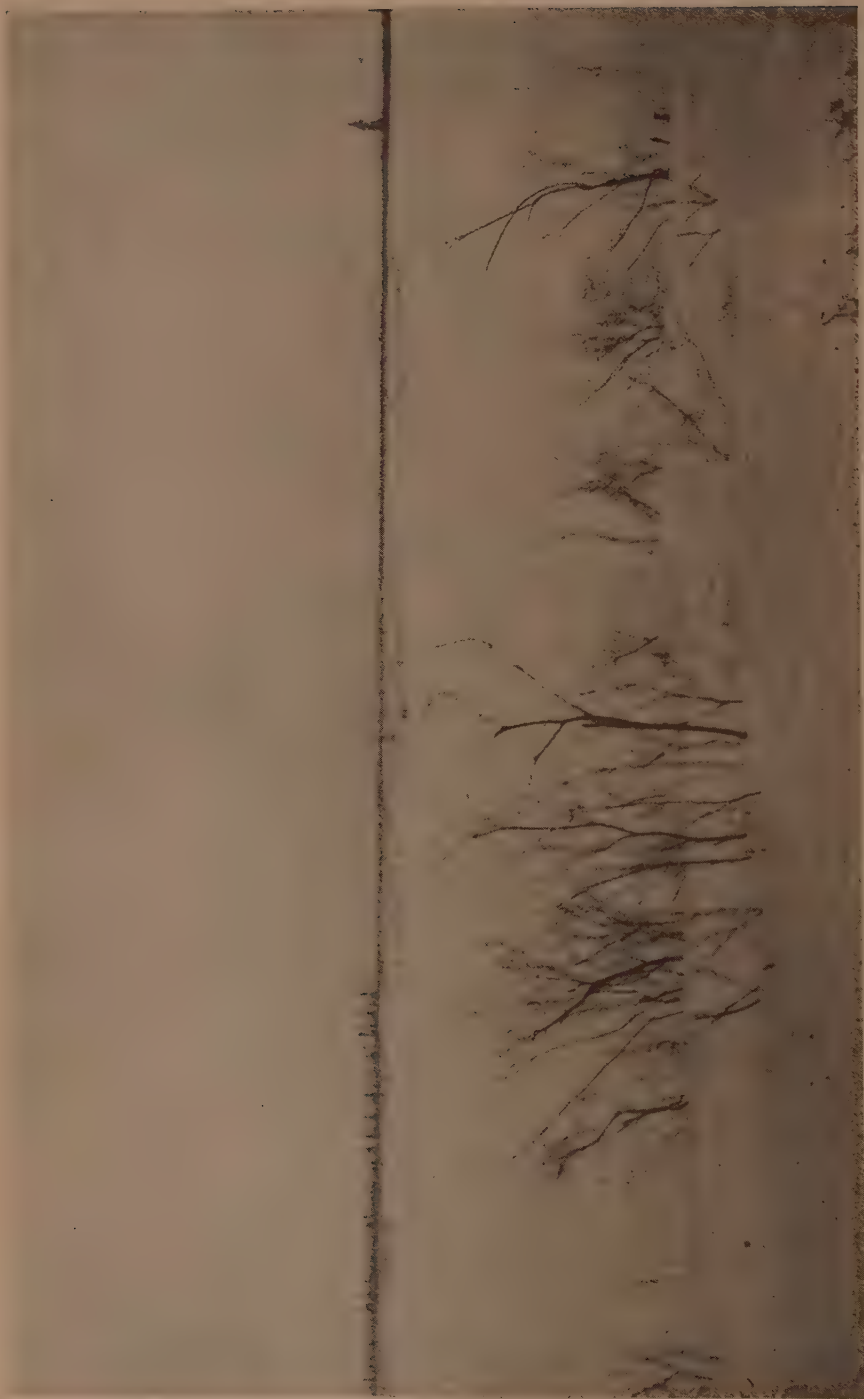
Jimmy the Bear was a most profane man and a tough one, but he lost his life in a snowslide in an attempt to rescue a partner. There was no chance for him in a General Convention, but he died a hero.

Anyone with red blood, a love of adventure and a zeal for Christ's Church would look upon all of this as an opportunity. What more fertile field? A rocky one at present and a hard one for years to come, but its fruitfulness is coming. It will be after many a missionary is dead and buried, after many of our now prosperous towns have been deserted. This is the history of all missionary work on frontiers—planting and planting again.

For young men who believe that it takes about ten years to even get acquainted with your parish, I should say that this is a most romantic, thrilling backyard, but it takes much besides a seminary to train for it. In the providence of God we are doing wonders. The longer one lives in it the greater becomes the wonder to think that the backyard is so vast. And when the thaw comes I know that another can will show up. There's one now!



TUNNEL ON THE GOVERNMENT RAILROAD NEAR SEWARD



THE FROZEN TUNDRA NEAR ANVIK



THE HOSPITAL AT TANANA IN SUMMER



PARADE OF CARPENTERS AT THE ANCHORAGE INDUSTRIAL FAIR



AN INDIAN ENCAMPMENT ON A RIVER OF INTERIOR ALASKA



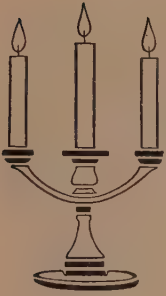
"FOR YOU THE HEARTHFIRE BURNS" AT THE RED DRAGON, CORDOVA



SOCIABILITY IN AN UNDERGROUND ESKIMO DWELLING

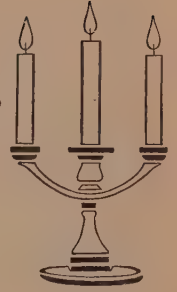


CHRIST CHURCH, ANVIK, LOOKING WESTWARD



EPIPHANY AT SAINT PAUL'S, NANKING

By the Reverend J. M. B. Gill.



**Brightest and best of the sons of the morning
Dawn on our darkness and lend us thine aid.**

THE teaching of the Epiphany is the most valuable if it can be brought forcibly to the heart and mind of Christians, and this is in a special sense true in the case of a little congregation of Christ's followers who are set in the midst of heathen darkness like ours here at Saint Paul's, Nanking.

This year we determined to depart from our usual observance of the day and try a new method. It was a wonderful success, far exceeding our most sanguine hopes. There was a celebration of the Holy Eucharist at eight-thirty in the morning, with sermon; and at six in the evening a special service consisting of Evening Prayer and a miracle play followed by a short sermon and the Service of Lights.

Our beautiful Christmas decorations of evergreen and white were still in place and formed a perfect setting for the miracle play. The play was enacted by eleven baptized girls from the government orphanage, and represented the Christian virtues of Peace, Joy, Mercy, Truth and Love as spreading the Light of Christ under the leadership of Gospel, overcoming and converting the sins of Contention, Sorrow, Cruelty, Falsehood and Hatred. Each of the white-robed virtues carried a lighted candle, and when the black-gowned

sins, one by one, were overcome and converted, they were clothed in robes of white, given golden crowns, their candle lighted with the Light of Christ, and they were taken into the assembly of the virtues. And at the end the whole assembly were warned by Gospel that their labors were not ended, and exhorted to go forth and spread the Light of Christ's Gospel in all the dark places of the earth. They marched out singing a recessional, "The Light of the World is Jesus". All during this miracle play the crowded congregation sat in absolute silence—a very remarkable thing for a Chinese congregation to do. The miracle play was followed by a hymn and a short sermon on Christ as the Light of the World, and our Christian duty to receive into our heart His light and spread it in the darkness of superstition and sin.

On each side of the chancel steps was a large candle, and beside them trays of small candles to be given to the congregation. We explained the two large candles as symbols of Christ's Divine and Human natures, and how we should come to Him and receive light that we might transmit it to others. Then all the lights in the church were put out and the two large candles lighted by the priest. Beginning from the rear

Epiphany at Saint Paul's

benches the whole congregation passed in single file up the aisle and each one received a small candle which they lighted from the large ones and returned with their lighted candles to their seats. Then, at a sign from the priest, the whole congregation, as one person, raised their candles aloft and chanted the "Gloria Tibi". After the Benediction, by the light of their candles the congregation sang "From Greenland's Icy Mountains", which in Chinese, much more fittingly than in English, expresses the missionary lesson.

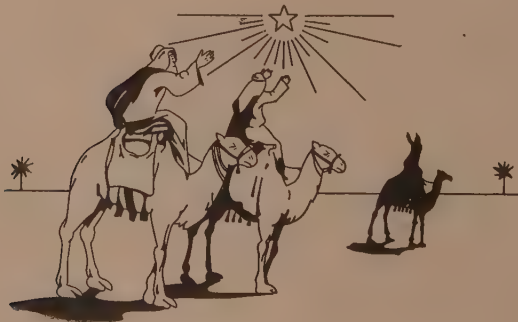
After the service we told the people they might extinguish their candles and take them home with them. But to our glad surprise the lesson had sunk too deep into their hearts for that. They said "No, we will never put them out ourselves. We will take them home and let them burn themselves out." And so, they went out from the church compound into the dark streets of this heathen city bearing with them the Light of Christ. How it did move one's heart to see those one hundred and ninety-six light-bearers—men, women and children, old and young, with hearts stirred by the teaching they had received—going out into the night; and how truly had God's Holy Spirit used this sim-

ple ocular demonstration of Christ's mission to the world of men to grip their imagination and move their hearts.

To Miss Porter and myself, the only foreigners among them, there came an almost indescribable feeling of exaltation, and of thankfulness to God our Father for the blessed privilege of preaching His redeeming gospel to these children of His, and of beholding something of its power in their lives.

There were in the rear of the congregation six men from Peking, guests in a hotel just across the street from our church, who had just drifted in with the crowd, and as our Chinese priest, Mr. Chung, and I came out and stopped to speak to them, they said that they were greatly impressed by what they had just seen and heard, and asked if we would take them back into the church and allow them to have a candle and light it at the large one too. They said "We too want to receive some of this light about which we have just heard." Of course, we gladly agreed to do as they wished and Mr. Chung took this opportunity to tell them more of the Christ, Who once again was being manifested, as at the first Epiphany, to men from the Far East.

Star of the East the horizon adorning
Guide where our infant Redeemer is laid.





BOYS' INDUSTRIAL SCHOOL AT CLAY-ASHLAND, LIBERIA

A PLEA FOR INDUSTRIAL SCHOOLS IN LIBERIA

By Mrs. R. A. Sherman

We are indebted to Miss Seaman of our Liberia Mission for the opportunity of publishing the following paper, remarkable as being written by a member of the Vey tribe who was educated at the House of Bethany. It was read by the author before a meeting of the Woman's Auxiliary of Saint John's Church, Cape Mount.

MISSIONARIES are those, as we all know, who are sent out to do some special work for Christ and generally as teachers and preachers in heathen lands. To be a missionary is a sacred position, for the first duty of each missionary is sacrifice. Before entering upon such a sacred duty, it is necessary for each one to first examine his or her motives to see if he or she has any that are selfish, any political ambition, or any ideas of self-aggrandizement. If these are absent, then see if he or she is inspired by the pure motive to serve humanity for its betterment and is fully determined to live a life of consecration and devotion to God and of service to man.

As teachers, missionaries are expected to educate and enlighten those who grope in intellectual darkness, and teach the heathen about Christ in the simple forms as set forth in the Gospels, instead of doctrines of sects. In dealing with the heathen it is necessary to make

the best impressions upon their minds, and I am of the opinion that in order to be able to fight against Mohammedanism which is spreading so rapidly that nearly all the heathen around us and even in our midst are adopting it as their religion, the missionaries will have to desist from teaching and preaching denominational doctrines, thereby condemning one another; for such teachings are too complicated for the heathen, and only tend to confuse their minds, create a suspicion and distrust in our religion and drive them away. Education is first needed before they can comprehend our views and understand the different denominations and the reasons which brought about the divisions.

I am convinced that one of the principal reasons why Christianity is not making the progress which one should expect, is because of our educational system. Permit me to say that the education given to the young men and women who are sent

A Plea for Industrial Schools

from heathenism to receive the light of the Gospel from our mission schools, is not sufficient to enable them to earn a livelihood and consequently they are in most instances forced to go back into the interior without that thorough training which would cause their comrades to look up to them for examples. Now if I am allowed to suggest, I feel that in all missionary schools, there should be a branch or branches for industrial training whereby each boy or girl can be taught carpentry, masonry, tailoring, shoemaking, engineering, farming, housekeeping, sewing, bookkeeping, music, each in a professional manner. I feel and am confident that better results would accrue from your efforts.

I suppose that some of us have observed the Mohammedan teachings. They teach their scholars medicine, horoscoping and such other sciences as enable them to earn a reasonable livelihood. So in order to convince the heathen of the superiority of Christianity, we must give at least equal advantages to those who adopt our religion in order to induce their heathen brothers to emulate their examples. Education upon a higher basis is in great demand, and it would not be amiss for missionary schools to adopt an academic, or a high school or even a college course and we will soon see the mighty change for improvement which will follow.

As ambassadors, missionaries hold a responsible position because every act, and every word of an ambassador is weighed. A single act of his may destroy all of his usefulness as a Christian teacher. There are some missionaries who, it is sad to say, have done far greater damage by sowing seeds of discord in the minds of the heathen children than they ever dreamed of, and in a way they considered inspiring, by instilling into their minds that they are

superior to the governing class, and by making such a marked distinction between the two, that they become enemies instead of being united, and in the end great disturbances grow out of their teachings which might not have been taken in the light in which they were intended. I say this in order that you should guard against such evils when you launch out upon actual service in the interior where there lies before you a great harvest only awaiting the reapers.

Remember when sending out missionaries into the interior, that you send out proper persons; persons who are willing to lay aside the pleasures of life and consecrate their lives to God and devote their entire service to the duties of this high office.

Let us do something for Christ. If we cannot sacrifice our lives and devote our services in foreign fields, or even around us, we can do something by contributing our little mite in order to assist the work, which will also be appreciated. May the day soon dawn when this society can send out such zealous missionaries to carry the tidings of the Gospel throughout our interior, as these our dear friends from across the briny ocean, who have left behind them their beloved relatives, the friends of their childhood days, their homes with all their comforts and pleasures, and have so willingly and so freely sacrificed all these to come here to do service for Christ and to educate our children.

Dear friends, do not despair, for there is no one that has left house, parents, brethren, or friends who shall not receive manifold more in this present time, and in the world to come, life everlasting.

I thank you both in behalf of myself and supporters for this opportunity of serving you and for the privilege of expressing myself.



GOING THROUGH THE CANAL

A WEEK'S IMPRESSIONS OF THE PANAMA MISSIONS

By the Reverend Halsey Werlein, Jr.

TO a man serving his second decade in the ministry of the Church who in all the years has gained no experience save such as can come to the rector of parishes, the sudden call to become a missionary has in it certain elements of excitement. I confess to something akin to terror when upon opening a telegram I read: "Offer you temporary appointment Canal Zone. . . . If you can go, leave first steamer from New Orleans and report to Carson. . . . Answer by wire quick. A. W. Knight." I had formed set notions concerning missionaries and the qualities essen-

tial to their success. In a summer's vacation in the Orient I had dropped in on several of these frontiersmen of the Kingdom to admire ever afterwards their quiet strength, their calm, subtle influence and their indifference to the anxieties of ordinary flesh and blood. I felt equal to shouldering none of their problems; I preached missions with greater confidence, but I was sure that I belonged in the beaten tracks at home.

I seemed, however, to read a note of urgency in Bishop Knight's telegram. To "report to Carson" was a simple task in itself, but the words

A Week's Impressions of Panama.

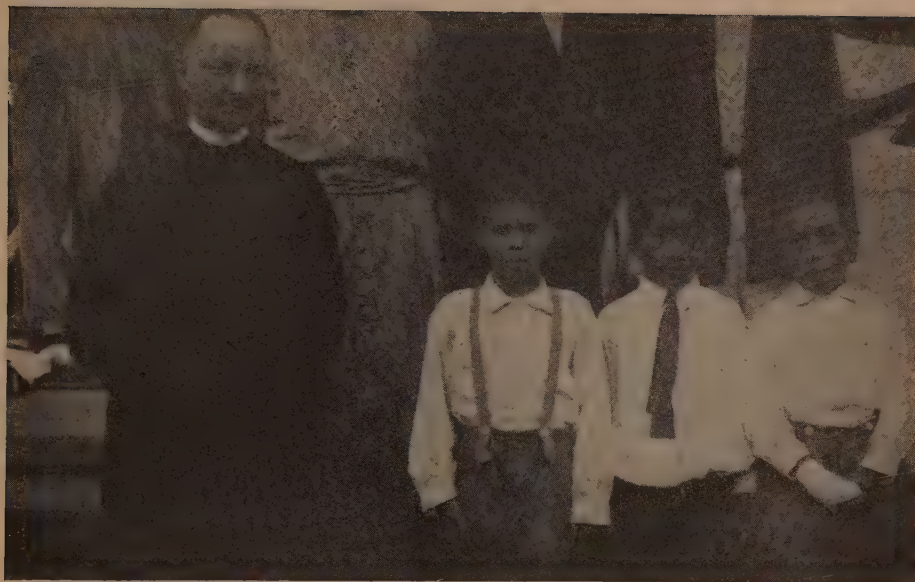
loomed before me until they assumed the importance of the command to "carry the message to Garcia". And now, eighteen days after the Western Union envelope was placed in my hand, I am seated on a high screened porch with the Ancon Hospital at my back and before me, through the waving fronds of coconut palms, the broad sweep of the Pacific. Eight of those eighteen days have been spent in the delightful task of being broken in by Archdeacon Carson.

I find most of my ideas of missions and of missionaries overturned. I had pictured the workers, beneath their brave exteriors, as patient and weary souls, exhausted by their inability to find points of attack in their missionary campaign. It is true that I had no reason to believe the Church's representatives at Manila and Shanghai and Tokyo such; but I regarded them as exceptions and continued to hold my earlier notion. I had visions of loneliness and gloom, so many knots of salt water from home. I could feel in anticipation the slow atrophy of unused intellectual faculties. It has taken less than the octave of days to remove all these illusions. Missionary work is nothing on earth but the old parochial work heightened, intensified, melodramatised.

The missionary does not have time to get lonely. But, apart from the demands of the work, he finds everywhere, I fancy, countrymen who have preceded him conspiring against the slightest symptoms on his part of monophobia. The doctor from the quarantine station in the inspection of the arriving steamer begins to put him through the customary questionnaire, but upon the instant that he learns the man before him is a clergyman of the Church cries out, "A friend!" and extends his hand. The customs officers are courteous to all honest-

appearing passengers; they are affable to the missionary, taking care that he receive at once the letter of welcome from his archdeacon friend. He no sooner gets to the hotel than the archdeacon rushes from the train that has borne him across the Isthmus to greet and take in hand the new recruit. The two then lunch—not at the impersonal hotel but at the hospitable residence of another missionary, in whose absence on vacation the white-haired, gracious sister presides as hostess. And after the newcomer is settled in the archdeacon's house on the Pacific and the fact of his arrival is published in the newspaper, come additional words of welcome over the 'phone from other towns of the Zone in the voices of friends made in the states many years ago. When, moreover, the missionary makes his round of calls on the governor, the general, and other dignitaries of the government, he discovers staff officers whom he has met in his travels or who have been with his brothers in the army. And all he meets share with him the fate of being far from home. To understand the warmth of Christian brotherhood one must become a missionary.

Such cheer and such fellowship he inherits, of course, from the generation or more of predecessors who have lent dignity to his calling. It humbles him while it makes him rejoice in their sacrifices. It seems unfair that he should be known where they labored for recognition, that he should immediately take part in a charming social life to which they for years, perhaps, were strangers. But such is the missionary's fate in the Canal Zone and in the Republic of Panama. And, although it is true that his work is only half of it foreign and the rest is performed among his own compatriots, it probably is a fair sample of what his co-workers experience



ARCHDEACON CARSON AND SOME LEPER BOYS

everywhere. Thanks to the consecration of hundreds of holy lives and to the inerrancy of the law by which the upholders of the flag follow the bearers of the cross, it is hardly possible nowadays to get so far from the Church's centers of population as to find oneself totally banished from companionships affording at least a passable substitute for home.

The recruit is thus rescued at the very beginning from nostalgia. He cannot, however, escape bewilderment. He is bewildered, not by the difficulty of learning where to commence his campaign, but by his inability to understand how the short-handed staff in the field are able to accomplish so many of the tasks that clamor to be done. Two white and two Negro clergymen have carried through a labor in this area of five hundred square miles that would baffle the brawn and brain of as many sons of Hercules. Archdeacon Carson alone baptizes some six hundred souls and officiates at

some two hundred burials annually, and has been keeping up under his duties for eight years. In this week just past I have not been able to preserve a record of half his ministrations. I only know that he has made the rounds of hospitals, that he has solemnized marriages and conducted funerals almost daily, that he has received numerous official callers, and that the only time to which he can claim title is from ten at night to six in the morning.

And no clergyman of the Canal Zone could fear any possibility of mental relaxation in this work. If he thinks he could, I challenge him to preach to the congregation of Saint Luke's at Ancon. I do not want to be personal; it is enough to say that the speaker at Saint Luke's must face weekly many whose names are household words in the states. At Saint Luke's we have over a hundred children in the Sunday-school, taught by a staff of trained instructors in that tho-



ANCON HOSPITAL, PANAMA CANAL ZONE



SAINT PAUL'S CHURCH, PANAMA

roughly modern and expensive system of text books known as the "Christian Nurture" series. When the ministrant hears the volunteer choir of Saint Luke's—it's pride and joy—and confronts the honorables and excellencies that compose its congregation he has great difficulty in believing himself a missionary.

It is, accordingly, good for him to accompany Archdeacon Carson in some of his other multifarious activity. My first duty was to preach to the leper colony at Palo Seco. Any clergyman who has read R. L. S. on Father Damien has a desire at one time or another to proclaim the gospel message to this forlorn and forsaken class. To do so, simple as it is, is to be following a little more closely in the steps of Him Who not only had compassion on the multitude but Who also visited the outcast and unclean. Archdeacon Carson has been bearing sweetness and light to these poor people for five years, during four of which he has been their sole pastor. We boarded the government launch

from the Balboa docks at seven-forty-five on the Friday morning after my arrival. I shall never forget the freight that went with us—a pyramid of bright and shining garbage cans reflecting the glare and some of the heat of the early sun; or our landing through the surf, when we had to watch for the opportune moment and make a leap and dash for the dry shore; or the ringing of the bell that heralded our arrival and announced the hour of worship. The approach to the colony by way of the Pacific entrance to the Canal and around a wooded headland in the long groundswell of the western ocean lost interest in our contemplation of Palo Seco itself, rising in shaded terraces above the beach. After vesting—a cassock of Russell cord suitable for Trinity Church, San Jose, California, is at best unseasonable for the tropics, but it was all I had—we took our places in the well-appointed little chapel. Archdeacon Carson could not have realised the effect of the opening hymn upon my emotions, I

A Week's Impressions of Panama

am certain, or he would have selected something less overwhelming to a new missionary on a sentimental journey than the stanzas beginning, "Pass me not, O gentle Saviour". When the voices of these unhomed sufferers rose in those plaintive notes, I was borne back through the centuries to the Judean highroad and beheld the white robes of One in His royal progress and heard the *miserere* of others like these before me beseeching the Great Physician to pause; and something not perspiration mingled in the little puddle that streamed from my chin to the floor. All the afflicted joined in the refrain in accents of a joyous faith—the bass who had sung in the cathedral of the Barbadoes among them. And then I came to realize that they were singing to One Who heard, Who was not absent, Who was in some way answering their prayer. It was that knowledge that gave me heart to address them on the text, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest".

We stood at the door bowing and speaking to the worshippers as they returned to their quarters, and afterwards we made the round of the wards where the more advanced patients were bedridden. I have envied Archdeacon Carson his fluent Spanish on a number of occasions—such as visits to the thoroughly Panamanian hospital of Santo Tomas and to the pungent city market—but I have never envied him so much as then. Half of these lepers do not understand English.

We returned to beautiful Ancon feeling very grateful to these friendly souls. Both of us were conscious of the tremendous, almost Gargantuan joke of the visitation: **they supposed that we were ministering to them!**

Since this is a sentimental journey, I must not omit my first impressions of Saint Paul's, Panama, which, as many of my readers know, is a large concrete structure devoted to West Indian Negroes. Three flags hang side by side from the heavy wide beams of its nave, the British, the American, and the Panamanian. The congregation is organized very much as an American parish, but its communicants are different from American Negroes. They are better educated, for one thing: the enthusiasm American Negroes feel for revivals, for noise and excitement, they give undemonstratively but loyally to the Church. I was surprised to find the church nearly full a half-hour before the time of service and quite full, with groups also looking through the windows, when we marched in singing the processional. I have never heard such singing as that rising from the throats of nearly a thousand Negroes that Sunday night. As I faced them from the east wall of the sanctuary, first I felt a sort of spinal thrill that seized later on my heartstrings; then my eyes became blurred, and I lost the sense of all reality, at least of workaday reality. I seemed no longer within the confines of wood and stone, for here, surely, was a great white throne. I gazed down upon the masses of dusky faces, and they appeared to reflect the radiance; they were the choristers of the mighty throne room; they were angels, yellow angels and brown angels and black angels; the shining objects waving before me in time with the music ceased to be fans, but were wings, gauzy, diaphanous, celestially bright.

The pale blue of the Pacific beyond the red and brown rooftops of Panama City and the shimmer and rustle of the palm fronds make me realize once more that I am on

A Week's Impressions of Panama

the earth—in a very lovely and bewitching nook of it. I am convinced that here the Church has a sublime opportunity, which, I fear, She has ignored too dismally in the past. Here at Ancon we worship in Saint Luke's Chapel; our right to do so lies in Archdeacon Carson's tenure of the hospital chaplaincy. Although the chapel seats hardly more than a hundred and fifty adults, it provides the only services in the Zone for the white communicants of the Church. There are substantial and large churches here belonging to the Baptists, the Unionists, and the Roman Catholics. We have some equipment for work among the West Indian Negroes; we have only this chapel for our own people. The congregation of Saint Luke's, despite their present handicap, are thoroughly aroused to the opportunity. Our location at Ancon is excellent; we are central for residents of Panama City and of Balboa, while the bulk of our membership lives at Ancon almost within sight of the diminutive steeple. But I for one cannot suppose that the enthusiasm of the members will continue permanently in the present discouraging church plant.

If the question be asked, why cannot the communicants of Saint Luke's build for themselves a worthy place of worship, the answer is obvious. There are hardly more than a hundred of them at present under these difficult, depressing conditions. Most of them, while well-to-do and generous, are salaried people; they represent the brains rather than the fortunes of the States. They are here not for life but for a limited number of years, at the conclusion of which other Churchmen will take their place. When the appeal is made they will do their utmost.

But here, for the national Church, is an opportunity seldom equalled. The Canal Zone is a lasting American possession. The city of Panama-Ancon-Balboa will endure. And here among the intelligent, selected citizens that form our population there will always be many hungering for the ministrations of the Mother Church of the English-speaking race.

What an opportunity for some large-hearted, liberal lover of American institutions and of the Church that has created and fostered them to place here for God and for his own people a permanent memorial!



THE FIRST VIEW OF PALO SECO



A GROUP OF THE CLERGY SERVING IN THE INDIAN FIELD OF SOUTH DAKOTA



THE ENCAMPMENT, NIOBRARA CONVOCATION, 1919

PICTURES OF THE NIOBRARA CONVOCATION

By Bishop Remington

NIOBRARA is a little town on the Nebraska side of the Mission, about opposite its Anglicized mate "Running Water"—an even smaller village. It was at Running Water that I took a flat-boat one spring morning, in great anxiety to cross the Missouri to Niobrara before the ice came down the river. Like Nazareth, one might wonder if any good thing could come out of Niobrara, and yet that name also has been one by which and through which a great nation has been conquered for the Christ. The great Bishop Hare was first "Bishop of Niobrara", and today when the greatest gathering of Christian Indians in America assembles we bear testimony to the name by calling it the "Niobrara Convocation".

Ever since I was a boy in the Sunday-school at Holy Trinity Church, Philadelphia, I had been hearing about this great gathering of the Dakotas from the lips of Bishop Hare, and then in my early ministry from Bishop Johnson and Bishop Biller. When called to minister to

these people as their suffragan bishop, I kept saying to myself: "Now at last I will go to a Niobrara Convocation". And I was not disappointed in my expectations. The spirits of the missionaries to the Dakotas brooded there, some of them with a living voice, and some with the manifestation of their presence in the blessed Communion of the Saints.

Wakpala, the scene of this year's convocation, is not far from Mobridge—a twelve-year-old town which boasts the largest and finest hotel in South Dakota, and is a place which bids fair to become the most enterprising city in northwestern South Dakota. At Wakpala we have Saint Elizabeth's school for Indian boys and girls, and it was there that the two bishops and their wives established themselves in "the palace", a three roomed cottage with bath; the home of Deaconess Baker during the lonely months of her consecrated labors. The water at Saint Elizabeth's is good for bathing, beyond question,

The Niobrara Convocation



BISHOPS BURLESON AND REMINGTON

but for drinking purposes it tastes too much of the salt which loses not its savour, and the sulphur which dies not. As we drove up to the high plateau upon which the school buildings stand in an orderly row, we looked across the valley and there on another high plateau was the circle of tents of our Dakotas. They had sprung up like mushrooms and they would fade away as quickly, but now at a distance of about a mile as the crow flies one could see the busy preparations; wagons filled with all the paraphernalia of the camp, with men, women and children crowded in and faithful Sunka, the dog, trailing along behind; "Fords" and automobiles honking their way between guy ropes; Indians everywhere on ponies carrying messages. In the center was the big booth made in truly cruciform shape, fashioned as Moses must have fashioned the first tabernacle—out of trees, with branches for a roof—a shelter from the sun, though not from rain in this land

of nearly perpetual sunshine. Nearby was the women's tent, where the women congregated, squatting on the ground according to their custom.

Let me say at the very beginning that I have never heard any group of people stand on their feet and talk with as little self-consciousness, and with greater powers of natural oratory and graceful gesture. The men particularly are excellent actors, so that with the most meagre knowledge of their tongue, I could often sense their meaning by their sign language. The women speak without gesture.

This is an impressionistic picture I am trying to give. I am not going to report the minutes of the meetings, nor even the good things that were said. I want you to catch the high lights and the shadows, and envisage the atmosphere of the meetings. If I were making titles to chapters they would read something like this: I. "How a Wise Bishop Leads his Flock", II. "Soldiers of the Country and Soldiers of the Cross", III. "How Blind Siopa Found the Light", IV. "Tipi Sapa's Reward", V. "An Offering of Men", VI. "Gloria in Excelsis". Let me go on then with my chapters and help you to see the rough painting I am making.

I.

Bishop Burleson, our wise and great leader among the Dakotas, is one well qualified for the task the Church has set him. If I had not loved and trusted him before, this convocation would have determined my convictions. He came with no small knowledge of Indian character and customs, and in the three years he has been laboring among the Dakotas, he has shown untiring energy, great patience and wise leadership. He moves forward slowly, with all the facts in hand;



PREPARING THE FEAST

he plans largely, and above all he has the happy gift of expressing himself in terms understood of his people. His very presence is evidence of cheerful faith and calm, impartial judgment. As the sunlight drifted through the boughs of the booth, with his greying hair and tanned straight features, robed in the scarlet which the Indians love, he made a picture not to be forgotten, as he pleaded with his Dakotas to stand for the high ideals of their Christian teaching and heritage. Among other wise things the bishop has done is the course he has pursued with the missionaries of long service in the field. He has sought their counsel and advice in many matters and where possible has put the responsibilities upon their shoulders. Dr. Ashley, archdeacon in the Indian field, is a tower of strength. With his experience of over forty years in this field, and his intimate knowledge of the language

and history of the Dakotas, he is invaluable. He too is an unforgettable figure in any Niobrara convocation. He illumines every discussion with quaint humor, and straightens out many difficulties with his keen insight and fair-minded dealing.

II.

There have been many "home comings" of the soldiers on the reservations, and some I fear which have done more harm than good, for the revival of pagan dances and feasts have not lent themselves to Christian self-respect. The service of thanksgiving for the return of our Indian soldiers at convocation was therefore both an object lesson and an inspiration. Having been a chaplain in the war, I was given charge of this service. Can you see some twenty Dakotas in the uniform of their country receiving a charge from their Bishop "Akicita" (soldier) to lift high the standard of the Cross

The Niobrara Convocation



"TIPI SAPA"

and to be as faithful under that banner as they were under the Stars and Stripes. Over two hundred dollars was given at this service as a thank-offering by the parents of these boys. One woman came with three dollars in her hand. Three boys she had, one still abroad, another in this country, and another in that other country where all faithful soldiers of Christ come at last. No one can know the blessedness of giving until he has been to a Niobrara Convocation.

III.

"How Blind Siopa Found the Light" should be a chapter of real interest had I space to dwell upon it. Samuel Simley (Siopa) was a faithful helper under Bishop Hare. He is seventy-three years old and totally blind. Some one found out that he was in need, and so it was decided to give him a "handshake"—that means "passing the hat" in the Indian language. In no time twenty-six dollars was put into his

trembling hands, a sum which would keep him three months with the little he already has. He was led in holding on to a stick, with his hands encased in white cotton working gloves. He stood before us trembling with excitement. I could not forbear telling them the story of the two Scotchmen in the Great War. A shell blinded one and wounded the other severely in the legs. One said, "I cannot walk", and the other, "I cannot see", so the legless man got on the back of the blind and was eyes for him as he carried his comrade back of the lines. By a "handshake" his comrades became eyes to Siopa, and his legs went on their way rejoicing.

IV.

"Tipi Sapa" is the Dakota name for the Reverend Philip Deloria. He is the priest-in-charge of the work on Standing Rock reservation where we were holding the convocation. For thirty-six years he has been a faithful pastor and teacher to his people. The son of a medicine man and a chief of his tribe, he was converted in the early days by the singing of a hymn "Guide me, O Thou Great Jehovah". You should hear him sing that hymn still, with head thrown back and eyes closed, and with the fervour still of a converted man. No need to ask Tipi Sapa to be faithful to his calling. He is known and loved by every one of the Dakotas and is perhaps the outstanding figure among our Indian priests. As evidence of their love and recognition for his long service he was presented with a purse which totalled over six hundred dollars. Quite a handshake? Yes! But his reward was not monetary, and he knew it. He first turned towards the altar and thanked God for giving him the Light, and then thanked his people for their generosity.

The Niobrara Convocation

V

"An offering of men" is a chapter on recruits for the ministry. One deacon and two priests were ordained, while seventeen helpers and catechists were set apart by a special service. It was a fitting expression of the spirit of giving. I would to God it were as easy to find recruits for the ministry in the white field! Not many great, not many with a fine theological training, but fit instruments were these for their special fields. The Church must ask for the best and we will get them among the Dakotas, for all honor the work of the ministry, though the salary we pay would look insignificant to a carpenter or a bricklayer in these days.

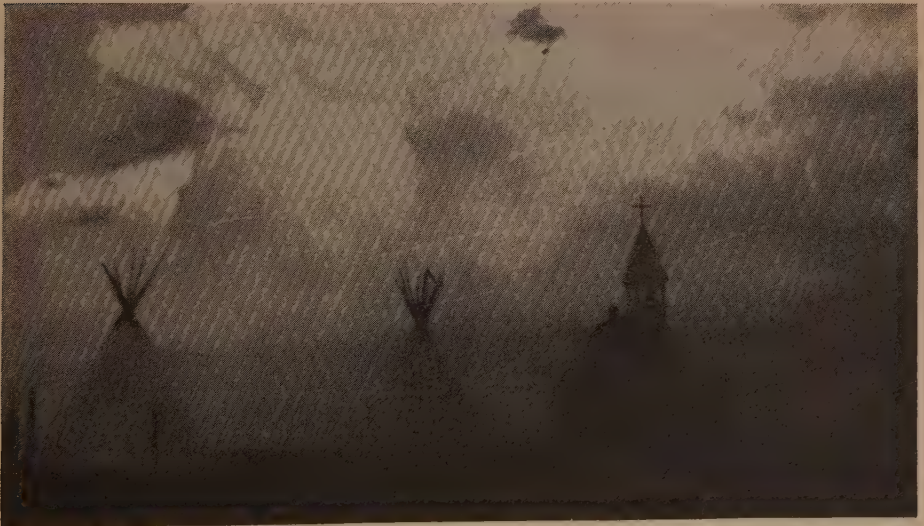
VI

And now we come to the climax of the convocation; but before that I must mention a kindly and generous thing the Dakotas did. Miss Francis, the first teacher at Saint Elizabeth's School, one who was

much loved and who served long, was present. In the most graceful fashion the Dakotas gave her a "handshake" of one hundred dollars, in loving thankfulness for her life and service, and her spirit, still young, renewed its vigor in the loving thoughts of her old friends.

The Gloria in Excelsis was the final act of presenting the offering. The women and children came with theirs in their hands to give the bishop. One woman brought it in a wonderful beaded bag which she explained belonged to their treasurer who had died. This is their invariable custom, when the treasurer dies her beaded bag must go to the bishop. When the checks and the dollars and the pennies were all counted it was discovered that the women had given over five thousand dollars; the men twelve hundred, so that with thank offerings and "handshakes" the total exceeded seven thousand dollars.

Well could we sing; "Glory to God in the highest and peace among men in whom God is well pleased".



"THEY THAT DWELL IN THE WILDERNESS SHALL KNEEL BEFORE HIM"



INITIAL MEETING OF THE PRESIDING BISHOP AND COUNCIL, WASHINGTON, D. C., NOVEMBER 25, 1919

From left to right: Dr. Milton, Mr. Baldwin, Bishop Murray, Mr. Baker, Bishop Lines, Mr. Sibley, Bishop F. F. Reese, Mr. Mansfield, Mr. Morehouse, Dr. Mann, Bishop Gailor, Bishop Brown, Bishop Laurence, Bishop Keator, Dr. Phillips, Mr. Wyckoff (back), Bishop T. I. Reese (front), Mr. Bryan (back), Bishop Perry (center), Mr. Pershing (front), Dr. Stires, Dr. Freeman, Mr. Newbold, Mr. Franklin

MEETING OF THE BOARD OF MISSIONS

AT its meeting in the Church Missions House on December 10, 1919, the Board of Missions said its "Nunc Dimittis", leaving behind it an honorable record of sixteen years of faithful service. Under Canon 60 the Board of Missions ceased to exist on December 31st. This last meeting therefore was of special significance and many matters came before the twenty-nine elected members who were present.

In opening the meeting the chairman, Bishop Lloyd, made an address which will be found on page 5.

On motion of Mr. Mansfield a committee of three prepared the following minute, which was unanimously adopted:

Hampshire in place of Bishop R. H. Nelson of Albany, who has resigned. The Reverend Dr. G. C. Stewart of Evanston, Illinois, was elected in the place of the Reverend E. E. Cobbs of Nashville. Mr. George Gordon King was given a place among the laymen on the Board and Mr. Lewis B. Franklin was made treasurer in his stead. Only one change was made in the provinces, the Reverend Dr. R. F. Alsop being appointed from the Province of New York and New Jersey.

On the nomination of Mr. Franklin, Mr. Charles A. Tompkins was elected assistant treasurer and Mr. James W. Henry second assistant treasurer for the balance of the year.

For twenty years Arthur Selden Lloyd has led this Church in her missionary work. Under that leadership that work has grown to proportions little contemplated at the beginning of his service. His leadership has been characterized by a spirituality and a vision, growing out of the deepest religious convictions. In all places where this Church has gone his influence has been exerted for the better and nobler things of life and for the extension of the Kingdom, because he has realized that such was God's will, that only through the operation of that will can men be brought to Christ and that only as we can mould men's spiritual nature and build up their character can they be made free.

Bishop Lloyd's devotion to the Church's Mission has been to us a perpetual inspiration. With the keenest appreciation of his long service and gratitude to God that he has been permitted to give these years to the Church and that we have been permitted to share in his leadership, we part from him now, owing to conditions which a new method and a new organization have created for conducting our missionary work, with the assurance of our highest regard and admiration and with a love and respect which years of companionship and mutual fellowship have but intensified and strengthened.

Theodore D. Bratton,
Carroll M. Davis,
Burton Mansfield:

As a matter of routine, General Convention had elected a new Board, the personnel of which was almost identical with the old one. The only changes made were the election of Bishop Burch of New York in place of the late Bishop Greer and Bishop Parker of New

The Woman's Auxiliary in Detroit nominated Miss Grace Lindley executive secretary for three years. This nomination the Board confirmed unanimously. Miss Emily C. Tillotson was elected educational secretary, and Mrs. George Biller organizing secretary, of the Auxiliary.



THE REVEREND A. B. HUNTER AND MRS. HUNTER WITH THE NURSES OF SAINT AGNES'S HOSPITAL

Mr. Franklin, as treasurer of the **Nation-Wide Campaign**, gave a summary of the reports so far received from the field, showing how splendidly the Church has taken hold of the plan. The Board expressed its appreciation of the untiring work of all the members of the staff and especially recorded its thanks to the Reverend Dr. R. W. Patton, national director, the Reverend L. G. Wood, vice-director, the Reverend R. Bland Mitchell, manager of the central office, the Reverend W. H. Milton, D.D., the Reverend R. F. Gibson, the Reverend J. I. Yellott, D.D., Mr. Lewis B. Franklin, Mr. Benjamin F. Finney and Bishop George C. Hunting, head of the Pacific Coast office. It also by unanimous vote expressed its special sense of obligation to Dr. Patton in the following resolution:

Resolved, That the Board would place on record its special sense of obligation to the Reverend R. W. Patton, D.D., who has for a decade past worked out the plans of the missionary campaign which has just been extended to the entire nation. It feels that it is largely due to his unflagging faith in this plan

as a means of stimulating the whole Church in all its departments, and his indefatigable efforts to bring the plan to bear upon the Church and make others see what he had already fully realized, that the present national movement was brought about.

Mrs. A. B. Hunter, who for over twenty-five years has been connected with Saint Augustine's School and Saint Agnes's Hospital in Raleigh, N. C., has felt compelled to resign. The Board passed the following resolution in recognition of this long and faithful service:

Resolved, That, in accepting the resignation of Mrs. A. B. Hunter as superintendent and treasurer of Saint Agnes's Hospital, Raleigh, N. C., to date from November 6, 1919, the Board wishes to place on record its grateful appreciation of the valuable service, involving much painstaking effort and self-sacrifice which Mrs. Hunter has given not only to Saint Agnes's Hospital, but to Saint Augustine's School during her connection with them for about a quarter of a century.

At the request of Bishop Colmore, provision was made for an additional clergyman in All Saints' parish, Charlotte Amalia, on the island of Saint Thomas, V. I.

EXECUTIVE COMMITTEE

ON the day preceding the Board meeting the Executive Committee met. Several appointments were made. Deaconess Josephine Peterson goes as U. T. O. worker in the diocese of Quincy. Mr. Edward Harrison King, Jr., will be an instructor in Saint John's University, Shanghai, and the Reverend Dr. James W. Morris, rector of Monumental Church, Richmond, Virginia, has accepted the position of housemaster and dean of the theological school at Porto Alegre, Brazil, for three years. Dr. Morris was one of the pioneers in planting our Church in Brazil and his thorough acquaintance with the language and people make him a valuable acquisition.

The resignation of the Reverend A. W. Cooke, Ph.D., for twenty years a member of the Tokyo mission, was accepted with regret.

Out of the 260,000 inhabitants of the Hawaiian Islands, some 110,000

are Japanese. Bishop Restarick feels that the condition calls for serious consideration and he has asked that a survey be made of the Japanese work. Dr. Joseph S. Motoda, D.D., the headmaster of Saint Paul's College, Tokyo, is eminently fitted to do this and with the consent of Bishop McKim he is about to undertake the survey.

Bishop Thurston, who is now in charge of the united districts of Oklahoma and Eastern Oklahoma, reported that after going over the budget for 1920 carefully he felt that a reduction amounting to \$6,300 might be made in the total amount without injury to the work. This suggestion was much appreciated.

The committee also expressed its appreciation of the work done by Bishops Touret, Page and Thurston, in taking charge of the vacant districts of Utah, Idaho and Eastern Oklahoma.

THE PRESIDING BISHOP AND COUNCIL

THE second meeting of the Presiding Bishop and Council was held at the Church Missions House, New York City, December 11, 1919. Those present were Bishop Gailor, president, Bishops Brown, Lines, and T. I. Reese; the Reverend Drs. Freeman, Mann, Milton and Stires; Messrs. Stephen Baker, William M. Baldwin, John S. Bryan, Burton Mansfield, Samuel Mather, Arthur E. Newbold, Harper Sibley, and Lewis B. Franklin, ex-officio treasurer. Mr. Julien T. Davies was also present upon request in order to give legal advice.

The relationship between the Domestic and Foreign Missionary Society and the Presiding Bishop and Council occupied the careful consid-

eration of the meeting, as it had already received consideration at the hands of the society itself and its counsel. Judge Davies stated there would be no legal change in the Domestic and Foreign Missionary Society or in its Board of Directors, but that on and after January 1, 1920, the Presiding Bishop and Council would automatically become the Board of Directors of the Domestic and Foreign Missionary Society, thereby filling the places of previous directors whose terms of office expired on that date. The Domestic and Foreign Missionary Society, being a duly incorporated body under the laws of the state of New York, will continue in existence as a receiving and holding or-

The Presiding Bishop and Council

ganization. It will be its function to receive such funds as may be specifically left to it, or such funds as may come under the control of the Presiding Bishop and Council. All funds therefore to be expended under the direction of the Presiding Bishop and Council through its departments of Missions and Church Extension, of Religious Education, of Christian Social Service, of Finance, of Publicity, and of any other department to be created, shall be held by the Domestic and Foreign Missionary Society. In this connection it was made clear that any funds left to the Domestic and Foreign Missionary Society might in the future, as in the past, be designated for the use of any of the departments under the control of the Presiding Bishop and Council.

Having cleared up this legal technicality, the Council addressed itself to other matters. It was

Resolved, That it is the sense of the Presiding Bishop and Council that the work of the Joint Commission on the **Nation-Wide Campaign** properly comes within the scope of the work entrusted to the Presiding Bishop and Council by Canon 60, and be it further

Resolved, That it is the sense of the Presiding Bishop and Council that the work of the Joint Commission on the **Nation-Wide Campaign** be continued as a general policy of the Presiding Bishop and Council and carried out through a department to be organized for that purpose.

The object of this resolution was to continue the inspiring and splendid work of the **Nation-Wide Campaign** under the direction of its present managers and departments, and at the same time to affiliate this work with the Presiding Bishop and Council so that there will be no duplication of effort.

The Presiding Bishop and Council heard with great satisfaction of the continued activity and support of the Woman's Auxiliary, which had voted to be known hereafter as "The Woman's Auxiliary to the Presiding

Bishop and Council", and Bishop Gailor was authorized to thank the Auxiliary.

A resolution was passed authorizing the treasurer until further notice, to continue to pay the definite and existing obligations already incurred by the Domestic and Foreign Missionary Society, the General Board of Religious Education, and the Joint Commission on Social Service. The effect of this resolution is to carry on the work uninterruptedly and to assure the regular payment of salaries and other obligations already incurred.

The following additional members of the department of Missions and Church Extension were elected: Bishops Burch of New York and Francis of Indianapolis, the Reverend Dr. Manning of New York and Dean Davis of Saint Louis, Messrs. Julien T. Davies of New York and George Gordon King of Rhode Island, and Mrs. Loaring Clark of Tennessee.

The following were elected as additional members of the department of Social Service: Bishop Brewster of Connecticut, the Reverend Dr. Bowie of Richmond, Va., the Messrs. John M. Glenn of New York and Clinton R. Woodruff of Philadelphia.

The following were elected as additional members of the department of Publicity: Bishop Johnson (Colorado), editor "The Witness"; the Reverend E. L. Goodwin, D.D., editor "The Southern Churchman"; the Reverend Beverley D. Tucker, Jr., Virginia Theological Seminary; the Reverend R. F. Gibson (Macon, Ga.), Editorial and Publicity department, **Nation-Wide Campaign**; the Reverend Austin Smith, editor "The Churchman"; Mr. F. C. Morehouse, editor "The Living Church"; Mr. William Hoster, publicity expert.

The next meeting will take place in New York, January 8, 1920.

OUR LETTER BOX

Intimate and Informal Messages from the Field



WILLING TO BE TOWED TO THEIR VILLAGES

The many friends of our veteran missionary in Alaska, the Reverend John W. Chapman, D.D., of Anvik, will be glad to read of progress in the erection of his new dwelling, and to have this opportunity of accompanying him in a summer journey. Under date of September twelfth, Dr. Chapman writes:

THE bishop and Dr. Stuck left us on the 5th of August. On the afternoon of that day, we began tearing down the old house. It came down, literally, over our heads. Within three days we were comfortably settled in the temporary quarters that we expect to occupy until the new house is ready. In just one week from the time when the workmen began tearing down the old

house, the sills of the new house were laid and construction had begun. At this date, less than six weeks from the beginning of the work, the log walls of the new building are completed, the roof is within three or four hours of being completed, and the floor joists are being laid.

Beside the actual work of building, the sawmill has been kept in operation during a good part of the time. Many of the neighbors, both native and white, have been desirous of getting lumber, and many rafts have been brought in, to be sawed

Our Letter Box



MANY RAFTS HAVE BEEN BROUGHT IN

on shares. This insures much more lumber than we shall need to complete the building. The indications are, that we shall be able to get logs enough in this manner, to provide for another building.

The rafts brought by the natives contain more and better logs than ever before. There were three rafts of sixty fine logs each. One enterprising young fellow wishes to bring 150 logs to be sawed on shares, as soon as the next season opens. The loss of much fish during the rainy season that we had this year, has made the natives, generally, desirous of building smoke houses, and this takes much lumber.

When I saw the building going on well, I took Isaac Fisher with me and made a visit to the Shageluk people. Many of them were living in temporary fishing camps. Some were out in the creeks that are tributary to the Shageluk slough, getting dry logs for steamboat fuel. Others were herding reindeer; and a few were off, trapping. The

people who live at Hologochakat, in the upper end of the slough, were out on the Yukon, fishing, and we saw them out there.

In two or three places we found them in the midst of breaking camp after the season's fishing, and willing to be towed to their villages. The boats, filled with men, babies, dogs, blueberries and household stuff were so interesting a sight that I was glad that I had my camera and could photograph them. Nothing quite like it could be imagined.

We met most of the people. Some who were absent had left directions regarding the baptism of their children, and two children were brought down to the slough from the reindeer camp, to be baptized.

We did not see the deer, but I am told that the herd has considerably increased during the year. I believe it now numbers about 500 deer.

I found the people everywhere desirous of schooling for their children, and for the ministrations of the Church.

Our Letter Box

The Reverend George Backhurst went from the diocese of Albany two and a half years ago to take the position of general missionary and superintendent of Indian Missions in the diocese of Duluth. His headquarters are at Bemidji, and although he is only able to give the church there one service on Sundays and one day of parochial work each week, he has cleared the church of over two thousand dollars' indebtedness and installed a new organ and altar and other furniture since he has taken charge. A letter recently received from him given an account of a journey in which he accompanied Bishop Morrison on a visitation to the northern part of the diocese last August. He says:

ON account of the General Convention, and the *Nation-Wide Campaign*, Bishop Morrison would not take a vacation this year, and consequently the month of August was the only time he could allot for his visit to this part of the diocese.

Our first service was at Wild Race Rapids. As we came over the hill the church bell was ringing partly in welcome to the bishop and partly to call together the waiting Indians.

Again we traveled another twelve miles in the mud to Nay-tah-waush where Evening Prayer was held. Then to bed? Oh, no—another twenty-two miles back to Mahnomen so as to be ready for an early train to Ogema, from where we were to drive six miles to White Earth. After morning service in this place the bishop left us to drive thirty miles to Detroit, where he could get a train back to Duluth. Three days later we met the bishop again at Bemidji and traveled with him sixty-six miles to Mentor, where service was held. On the following morning another one hundred miles to Bena, an Indian village. We entertained hopes of getting away again at six in the evening, but found on arrival that the freight had already left for the west. However, after service a car was hired to drive us to Cass Lake, some thirty or more miles away. Just as we were starting the Indian priest whispered to the bishop that another candidate for confirmation, an old man, had arrived. He had come ten miles and must not be disappointed. The good bishop agreed and back we went to the little church.

On Sunday at Cass Lake in the morning and at Bemidji in the evening the bishop confirmed and preached. At noon on Monday we boarded a logging train for Redby, fifty miles north. In spite of a heavy thunder storm the church was well filled. Then we drove six miles to the agency for another service at the little church which is appropriately named Saint John's in the Wilderness.

Our next service was at Tenstrike, where a good congregation was assembled. We have no church here, but a large guild room, formerly a saloon, is doing good work. Early the following day we were called to get the 5:30 train going north. At Northome, forty miles away, the day was spent in visiting and holding classes and in the evening service was held in the converted Presbyterian church. The village blacksmith conducted us to the depot in time for the 9:20 train going south. The train was late, two and a half hours, so that we arrived back at Bemidji at two o'clock in the morning and left again at half-past seven for Walker, thirty-two miles south. Here we crossed Leech Lake to Onigum, the Indian agency where service was held in Saint John's Memorial Church. After church Miss Pauline Colby entertained us at lunch in her pretty little cottage near the church. Miss Colby is the veteran worker among the Indians, supported by the United Offering of the Woman's Auxiliary.

The next Sunday found us at Ponsford, at the Breck Memorial Church, where a good congregation of Indians were assembled and the day after we bade our genial bishop good-by.

When one travels over this field nowadays in comparative ease, in spite of late trains and poor roads and stormy lakes, and thinks of the early travels of Bishop Morrison, with no trains or automobiles, one is filled with admiration and respect for this strong man of God.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

I WANT to take this opportunity to make a suggestion regarding the observance of the so-called "Missionary Day" in Church schools. Heretofore, the children have collected their offerings during Lent, and have made their presentation on or about Easter. I feel convinced that this is a mistake. The season of Lent is a time for self-examination and introspection. The seasons of Advent and Epiphany, on the other hand, are times of outgoing, when our minds are centered on the coming of the King. Epiphany is peculiarly the season for giving to the King and to His cause. I wonder if it would not be advisable, therefore, to select Advent as the season during which the children collect their offerings, and the Feast of the Epiphany as the day of presentation? With this in view, I have prepared two Forms of Service, one to be used on the Sunday next before Advent, and to be in the nature of a service of self-dedication, the other—a service of presentation—to be used on the Feast of the Epiphany. Of course, it is too late to put these changes into effect now. The Service of Dedication will, therefore, be issued for use on Quinquagesima Sunday, and it is suggested that the Service of Presentation be used on or about Palm Sunday. I hope, however, that the clergy and superintendents of Church schools will consider the proposed change seriously, and let me have their opinion.

* * * *

In connection with our previous course on "The Missionary Aspects of the Bible", I want to call attention to a book entitled "A Lawyer's

Study of the Bible", by Mr. Everett P. Wheeler, a prominent lawyer of New York. It takes up, among other vital subjects, a consideration of certain disturbing elements in our social system, and applies to them the principles of the Gospel as the only solution. To anyone studying the Bible in its missionary significance and as a guide for modern life, the book will be exceedingly valuable. The author has kindly presented a number of copies to the Library of the Church Missions House, so that the book can be lent to anyone interested in the bearing of Christian precepts upon the present social unrest and social progress.

* * * *

An article which had a large sale in my department at the General Convention, was the "Game of Home", which we issued some years ago, but which has never been properly advertised. It resembles the very popular game of Parchesi in general plan, but is missionary in character. It would make an admirable present for a boy or a girl, as it gives an idea of the missionary field in a most attractive way. The price is fifty cents, postpaid.

* * * *

There has been a large demand for the 1920 Calendar published by the Churchwomen's League for Patriotic Service. Unfortunately, the supply is now exhausted, and copies can no longer be secured from this office. Small supplies were sent to various Church booksellers in different parts of the country, but we have no means of replenishing our stock, and the publication must be regarded as now out of print.

NEWS AND NOTES



TAKEN ON THE NINETIETH BIRTHDAY OF SISTER BEATRICE

THE ninetieth birthday of Sister Beatrice, who with Sister Albertine came from England in 1867 to found Saint Andrew's Priory, Honolulu, was celebrated on November 1, 1919, by a reception to which the mayor sent the municipal band. The two venerable sisters have never left the islands save for one brief visit to San Francisco. Their last night in England was spent at the Keble rectory. What a link with the past!



THE fund for the erection of the first unit and auxiliary buildings for the Church General Hospital, Wuchang, is now complete. This happy result is largely due to the untiring work for the past two years of Miss Helen Littell, the secretary of the woman's committee which so efficiently aided the Board in raising this fund.

THE Reverend Bertram A. Warren, rector of Saint Paul's Church, Walla Walla, Washington, in the district of Spokane, is planning to change his method of missionary teaching and giving. It has been the custom of the parish to include the offerings of the Church school taken on the Sundays in Lent with the mite-box gifts. Mr. Warren believes it will be of greater educational value and result in larger gifts if one Sunday or more in the six months preceding Easter is made "The Church for Others" Sunday. His plan includes reaching each member of the congregation with a copy of "The Spirit of Missions", each month if possible, and to start the mite-boxes out by October 1st, so that an interest in missions and an opportunity to give will go hand in hand. We shall be interested to know how this plan works out.

News and Notes

ON a clear, cold winter's day Saint Paul's Cathedral, Erie, Pa., was the scene of a very inspiring service when the Reverend Dr. Overs of the Church of the Ascension, Bradford, Pa., was consecrated Bishop of Liberia on December 18, 1919. The Right Reverend Daniel S. Tuttle, D.D., presiding bishop of the Church, was the consecrator, assisted by Bishop Darlington of Harrisburg and Bishop Israel of Erie. The presenting bishops were Bishop Whitehead of Pittsburgh and Bishop Talbot of Bethlehem. Bishop Lloyd, the bishop-in-charge of Liberia, was to have been the preacher but he was held up in Buffalo by one of the heaviest snowstorms on record in that part of the country, and his place was taken by Bishop Talbot.



SINCE it has been reported that several packages sent by branches of the Woman's Auxiliary or their friends to Saint Stephen's Hospital, Fort Yukon, Alaska, last summer, have not been acknowledged, Archdeacon Stuck asks us to say that he was present when the large shipment of summer mail arrived and that some of it was in such bad condition that the marks showing the origin of the packages were torn off or obliterated by moisture so that it was impossible to identify them. It is believed that all packages sent were received in one condition or another, and those who sent gifts and have had no acknowledgment are asked to accept this explanation of an unintentional neglect.



SOME who were present at the General Convention of 1913 in New York may remember the Reverend F. A. K. Russell, the delegate from Liberia, whose appeal for his people made a strong impression. Word has just come to the Church Missions House that the launch in

which Mr. Russell was returning to Tobacconnee after a trip to Monrovia to purchase supplies for the school, was wrecked. No lives were lost but several cases containing books and other merchandise for the mission went to the bottom and Mr. Russell suffered severely in the loss of his personal effects. There was no insurance and Mr. Russell writes that he is seriously embarrassed.



A CALL has been issued for a World Survey Conference to be held in Atlantic City, January 7-10. Representatives of nearly a hundred religious bodies are expected to be present. Further particulars may be had from Tyler Dennett, Interchurch World Movement, 222 Fourth Avenue, New York, N. Y.



UNTIL a bishop is consecrated for Utah that district will remain under the charge of Bishop Touret, whose address is now Boise, Idaho. Western Colorado is now under the care of Bishop I. P. Johnson of Colorado, who may be addressed at Wolfe Hall, Denver. Bishop Beecher has for the present oversight of Salina. Address inquiries to him at Hastings, Neb.



THOSE who enjoyed the charming story of "Christmas at Nana" in the December, 1919, issue of "The Spirit of Missions", will regret to hear that the author, Miss Alice Wright, has met with a serious accident from burning. We have not received particulars as to how it occurred, but her colleague in the mission, Miss Blacknall, writing on November 14th, says: "Miss Wright is still in bed and the doctor thinks she will be here at least a month longer. The accident occurred eleven weeks ago yesterday and she cannot sit up or move her limbs yet. It does seem too bad just as she was ready to leave on her furlough!"

FOR the first time in its history, the Sixth Form of Boone University, Wuchang, has been divided into two sections on account of its size. There are now seventy students in the college department and 343 in the school department.



SAIN'T Hilda's School, Wuchang, is now full to its utmost capacity and it has been found necessary to make a ruling that no children can be received below the third grade. There are twice as many girls in the Middle School as there were two years ago.



SECRETARY of State Robert Lansing has accepted the position of chairman of the general committee of the Interchurch World Movement of North America. In his letter of acceptance Secretary Lansing said: "I am highly honored by being selected to lead so great a movement and accept the position with the assurance that so far as I am able I will do my part in advancing a cause which appeals to every man who seeks a new and better world, founded upon the principles of Christianity."



WITHIN the past year the way has been opened for work among the Kalingas and Ifugaos, two of the races in the mountains of northern Luzon in the Philippines. These are both strong, active peoples with a love of home and cleanly habits. Some of their young men have been attending the Trinidad Agricultural School at Baguio where they have come under the influence of our missionary, the Reverend C. R. Wagner, who has baptized seventeen of them. They attend the services at our chapel in Easter School. It seems a pity that these promising young men must go back to homes where they will be deprived of the help of a Christian environment.

CHILD Labor Day will be observed throughout the country as follows: On January 25th in the churches, on the 26th in the schools and on Saturday the 24th in the synagogues. Much has been done to do away with this plague spot of our modern civilization, but much still remains to do. The National Child Labor Committee, 105 East 22nd Street, New York, N. Y., will be glad to send information and suggestions as to the possibilities of effective service in the campaign against this still persistent evil.



THE Reverend Joseph R. Walker who has been in charge of Saint Timothy's Mission, Columbia, S. C., for a little over a year has in that time paid off half the debt on the church, remodelled the parish house, increased the Sunday school one hundred per cent. and presented a large class for confirmation. Mr. Walker is anxious to make the mission a center for welfare work in the community and to this end wishes to secure the services of a trained welfare worker. Bishop Guerry commends the enterprise to any who are interested.



THE executive committee of the Ponce, P. R. branch of the Home Service section of the Red Cross, of which our missionary the Reverend L. M. A. Haughwout is chairman, issues a report showing a very active year. Financial assistance was given to the families of soldiers in camp and to the victims of the earthquake and influenza epidemic. Besides the money given, personal letters were written, packages forwarded, physicians and medicines provided, business and legal advice was given and many other offices filled, too numerous to be recorded. The nineteen rural dispensaries which were opened proved of great help in checking the influenza epidemic.

SAIN'T Alban's mission, Marshfield, Wisconsin, in the diocese of Fond du Lac, is on the honor roll of the Church. With a communicant list of seventy-four and an apportionment of \$152, it has sent over \$400 this year to the Board of Missions, and in addition has pledged \$100 for the work at Valle Crucis. This is really a remarkable record and we congratulate the vicar, the Reverend Henry A. Link, and his people.



FOLLOWING the precedent set in 1860 when H. M. Edward VII of England—then Prince of Wales—visited this country, the New York Bible Society presented a copy of the Bible to his grandson, the present Prince of Wales, during his recent visit to this country. The presentation was made by Bishop Burch. The volume was bound in sealskin, the coat of arms embossed on the outside being made from the same die as that used fifty-nine years ago.



LAST summer the Reverend Mr. Harvey Huang, our Chinese priest at Saint John's Church, Hankow, organized a night school which had an enrollment of 150 men—ricksha coolies, carpenters, weavers, tailors, blacksmiths, peddlers, etc. From eight to ten they were taught reading and writing, the use of the abacus, hygiene and Christian doctrine. Each Sunday evening there was a simple service, the address being given by a different member of the staff each week. A social hour followed. The experiment has been successful and it is hoped may become permanent.



THE annual meeting of the Home Missions Council and of the Council of Women for Home Missions will be held on January 13-15, 1920, at 156 Fifth Avenue, New

York. The two councils will unite in several joint sessions. Particulars may be obtained from Alfred W. Anthony, executive secretary, at the above address.



THE eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, December 31, 1919—January 4, 1920. Delegates are expected from more than one thousand institutions. These conventions are only held once in every four years and the most careful plans have been made for an exceptionally interesting programme. Full particulars may be obtained from the executive secretary, Wilbert B. Smith, 25 Madison Avenue, New York.



AN ACKNOWLEDGMENT

The Reverend C. S. McClellan, Jr., who is in charge of an immense parish in that part of the state of Texas which is included in the district of New Mexico, asks us to publish the following appreciation of the help he has received:

IT has been a source of great satisfaction and encouragement to me here in my missionary work along the Mexican border to have received such generous gifts of books, Church literature, money and a missionary box from the Church Periodical Club, the War Commission of our Church and the ladies of Christ Church in New York City.

The help of these good people has been continuous and they have intimated by their personal correspondence their willingness to co-operate with me in every way to further the work of our Church here in the "Big Bend" of Texas, where in a territory of some 25,000 square miles I have nine congregations or mission stations under my personal supervision.

So generous has this aid been and so important in progressing our missionary activities here that I feel that public mention of it should be given, hence this letter.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

THE UNITED THANK OFFERING OF 1922

THE contrast between the United Thank Offering for 1916 and 1919 reveals a growth in strength, sacrifice, hope, and a renewed determination to help win the world for Christ. Those who were privileged to share in the beautiful presentation service in Saint Paul's Cathedral, Detroit, on the morning of October the eighth, could not but realize that strong spiritual forces had been at work among the women and that these forces carried back into every diocese and missionary district would be a stimulus and inspiration during the coming three years. The fact that the United Thank Offerings given at the last three Triennials have amounted to over a million dollars helps us to see the greatness of future possibilities. The gain in 1916 of forty-seven thousand dollars and in 1919 of one hundred and thirteen thousand dollars indicates what we have every right to expect when all Churchwomen know the real meaning of "united" and "thankful". It is a cause for gratitude that four hundred and sixty-five thousand dollars was laid on the altar in Saint Paul's Cathedral in Detroit. A large sum of money however we may look at it, but coming as it did for the most part through comparatively small contributions, made during a period when the drain of war demands was heavy, it has an increased value, and shows with what faithfulness the United Thank Offering custodians have done their work.

From the 1919 United Thank Offering, workers in the home and foreign fields will be supported, those who can no longer continue in active service will receive care, young women will be trained for future service in the Church, while \$5,000 for building purposes will go to each of the following missions: San Juan Navajo Hospital, Farmington, New Mexico, the school at Guantanamo, Cuba, the chapel at Saint Hilda's, Wuchang, China, and to Valle Crucis, North Carolina, for the rebuilding of Auxiliary Hall.

In 1922 we shall gather in Portland, Oregon. What will be the amount of the United Thank Offering then? Our general secretary asked in Detroit that we set our mark at a million dollars. We can easily reach this if each and every one of us will make a special effort to find Church women who are still uninterested because they have never had the purpose of the United Thank Offering put clearly before them. Any woman who learns of this offering, its history and what it has already accomplished, must find her imagination kindled by the unlimited possibilities for its future usefulness and will long to have a part in an effort, the influence of which reaches literally to the uttermost parts of the earth.

Not alone does the offering affect the life of women, but through the life and work of the missionaries it reaches out to entire communities, bringing to men, women and children in dire need the light of the Gospel of Christ.

Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

THE NOVEMBER CONFERENCE

THE November Conference was held at the Church Missions House on the morning of the 20th. As is the custom it was preceded by the Holy Communion, Bishop Lloyd being the celebrant. Before the opening of the conference the bishop spoke to the women of the change in the work of the Auxiliary which the action of their representatives in Detroit had brought about. These changes as well as those resulting from the passing of Canon 60 mean greater opportunities and wider fields of usefulness.

But as the bishop reminded us "large opportunities bring large chances of disaster". In all the preparation for properly meeting these opportunities the Church must keep its perspective and never lose sight of the reason for doing the great tasks which are summoning us.

After Bishop Lloyd's address Miss Lindley spoke of the plans on foot for the enlarged work of the Auxiliary. Plans as great as these need time for their completion. After the meeting of the Presiding Bishop and Council and of the Executive Board of the Woman's Auxiliary it will be possible to make detailed suggestions for the new undertakings which await us.

Deaconess Goodwin spoke of the many young people who have taken part in the **Nation-Wide Campaign**, many of whom have acted as speakers and have been in other capacities most helpful. Numbers of these young people will pledge themselves to service when the canvasses are made and one of the duties before us is to provide adequate tasks for those who will offer themselves to the Church.

Miss Withers spoke of the formation of the Church School Service League and of its development

which will mean so much in the religious life of the children of the Church. She made a strong appeal for the support of this endeavor emphasizing the necessity of securing and training leaders to carry on the work of the League.

Miss Tillotson spoke of the classes at Detroit and of the significance of the fact that so many women found it possible during those crowded days to attend them. People do want to know of the things which have to do with the work of the Church in the world and are willing to make the necessary sacrifice of time and effort. It is hoped that in the future even more than in the past the Auxiliary will find it possible to offer greater opportunities for study and training to those who desire both.

Miss Lindley then spoke of the action taken by the women at Detroit in regard to the box work which they voted should be reorganized on Red Cross lines. The Auxiliary is fortunate in having had for their guidance in this important undertaking the advice of Mrs. Leonard Wood whose service in the Red Cross during the war is well known. Through Mrs. Wood it has been possible for the Auxiliary to secure the co-operation of Mrs. Powell Clayton who has generously placed her time at the disposal of the Auxiliary and is now making plans which will later be published in full. Mrs. Clayton was present at the conference and spoke. As head of the women's work of the Chattanooga Chapter of the American Red Cross she rendered remarkable service during the war and the Auxiliary is to be congratulated upon having the benefit of her wide experience in the reorganization of so important a branch of their work.

FIRST MEETING OF THE EXECUTIVE BOARD

IN the things accomplished in Detroit next in importance to the enlargement of the scope of the Auxiliary and the invitation sent by the Auxiliary to the other Church societies for women to help create a Church League of Service, was the creation of an Executive Board. To have a body of sixteen women representing the Auxiliary and qualified to speak for the Auxiliary between Triennials, to assist the executive secretary in carrying on the business of the Auxiliary is an inspiration and encouragement.

There had been a meeting in Detroit for organization when Miss Corey was elected chairman and Miss Matthews secretary and plans were talked over informally, but the first regular meeting was held on Thursday, December eleventh. The celebration of the Holy Communion was held in Calvary Chapel and the meeting in the Church Missions House. Eleven of the elected members were present: Miss Eva D. Corey, Miss E. R. Delafield, Mrs. M. C. Adams, Mrs. Loaring Clark, Mrs. John Ames, Miss Matthews, Miss Winston, Mrs. Pancoast, Mrs. Stevens, Miss Sturgis, Mrs. Phelps, and the honorary member, Miss Emery, the executive secretary and the other secretaries of the Auxiliary.

A committee was appointed to bring in resolutions expressing the sense of the Auxiliary's great loss in Bishop Lloyd's retirement. The first business was the consideration of by-laws presented by Miss Delafield, the chairman of the committee appointed for this purpose in Detroit. It is hoped that these by-laws may be printed here later. They provide for standing committees on the United Thank Offering, on appointments under that offering and on publication. An advisory committee was also appointed to work with the

educational secretary in perfecting her plans for missionary education.

To the great regret of the other members Miss Brent found it impossible to accept her election as the representative of the Sixth Province and Mrs. Theopold of Minnesota was elected in her place.

Miss Delafield, speaking for the committee on appointments under the United Thank Offering reported the approval of the application of Mrs. Estelle Swann Royce for Panama and of Deaconess Josephine for Quincy. An educational plan was presented by Miss Tillotson which will be printed later. The plan for "putting the box work on Red Cross lines" voted in Detroit was one of the most important matters before the Board. If this was to be seriously and thoroughly done it had seemed wise to ask the help of Red Cross leaders and the executive secretary asked the assistance of Mrs. Leonard Wood. Mrs. Wood was and is much interested in the plan but she could not do the details of planning herself. She asked Mrs. Powell Clayton and Mrs. Austin Baldwin to do it and to their very great kindness is due the plan presented to the Executive Board by Mrs. Powell Clayton and enthusiastically endorsed by the Board. The general method at "Headquarters" (the Church Missions House) will continue as established for so long a time; the only radical change here will be that it will be the purchasing department for those dioceses which prefer to use it instead of buying their material themselves. It is proposed that the dioceses shall be "distributing centres"—not only as they have in the past in assigning boxes but now also in the distribution of the finished article—that all work shall be standardized and that the Red Cross rooms in our parishes

The Woman's Auxiliary

shall be used for providing the needs of the mission institutes. It is also proposed that we should copy the Red Cross in asking for a dollar from each member of the Auxiliary in order to obtain a fund for starting this plan. With an expression of deep gratitude to Mrs. Clayton she was asked to come and put the plan

in operation and it is a pleasure to announce that the box work will be under her care with Miss Underhill's able assistance.

The date for the next meeting was left to the decision of the executive secretary in consultation with the chairman and after a long, full day the meeting adjourned.

THE CHURCH SERVICE LEAGUE

THESE resolutions were passed at a business meeting of the Woman's Auxiliary in Detroit:

"We invite all other Women's Church Societies to join with us in creating a Church League of Service, such a league to be a federation of women's organizations, not in any sense a merger. That to conduct the business of this League and to prepare for its future development there shall be formed a National Council, with three representatives from each society, and nine others elected by the Council.

On Friday, December twelfth, representatives of the seven societies of Church women having national organization met at the Church Missions House first for the celebration of the Holy Communion and then for organization. As the invitation had come from the Woman's Auxiliary the representatives of that organization had elected Miss Matthews to call the meeting to order and she was elected temporary chairman and Mrs. Sterling, temporary secretary. Nine members at large were elected.

The name of the organization or federation was voted upon and it was decided that it should be "The Church Service League". It is hoped that the dioceses will proceed to form their diocesan councils and the parishes theirs. These latter are to be known as "units" of the League and it was voted that each unit must undertake some work in the five fields of service—parish, community, diocese, nation, world—

to be recognized as a part of the League. Several committees were appointed: i. e., on by-laws, vocations, nominations, finance, etc. It was decided that the next meeting should be on January 16th and that it should be the annual meeting when permanent officers will be elected.

Perhaps it will seem to those who read this short account as though little had been done beyond preliminary business and, of course, such is true in the sense that all that could be done was to start the machinery, but the biggest fact is the meeting itself and the hope it holds for the future of women's work in the Church. That there is such a federation which will prevent overlapping, which will help the different societies to know and assist each other, which will make it possible to find and undertake new work and which will present a united appeal to all Church women is one of the best and most hopeful steps forward ever taken by the women of our Church.

THE JANUARY CONFERENCE

THE January Conference will be held on Thursday, the fifteenth, at 10:30 in the Board Room at the Church Missions House. It will be, as is usual, preceded by a celebration of the Holy Communion at ten o'clock in the chapel.

MINUTES: WOMAN'S AUXILIARY TRIENNIAL MEETING

(Continued from December)

Nebraska offered the following resolution:

WHEREAS, That in these United States there are 4,000,000 children under legal age employed in various occupations contrary to the laws of health and morals, therefore be it

Resolved, That the Woman's Auxiliary in Convention assembled petition the General Convention of the Protestant Episcopal Church to use its influence in forming public opinion and creating laws to make uniform laws throughout these United States to protect the children of this country.

Councils to be Formed. The recommendations from the Conference Committee that the National Council should take over the work formerly done by the Committee on Co-operation and that similar councils should be formed in each diocese and district after consultation with the bishop were accepted.

Literature for Blind. A resolution offered by Mrs. Clark, of Tennessee, on literature for the blind was referred to the Church Periodical Club.

United Offering Committee Report. The report of the United Offering Committee was presented by Mrs. Wurts, of Newark, and adopted as follows:

The word "thank" was inserted into the name of the United Offering so that hereafter it is to be known as the United Thank Offering; the title of the United Thank Offering officer to be left to the pleasure of each diocese; the names of all United Thank Offering missionaries who have died during the three years to be read at the Triennial Corporate Communion Service. The resolutions on the United Offering presented by the Conference Committee were passed as follows:

1. *Resolved*, No woman hereafter shall be supported by the United Offering who has not been suitably trained for the service to which she may be appointed, and who does not present testimonials satisfactory to the Woman's Executive Board, as to her competency and fitness, accompanied by a certificate of good health.

2. *Resolved*, That no woman who is supported in whole or in part by the United Offering shall receive less than \$1,000 a year, with the understanding that if her board and lodging are provided this may be reduced to \$600.

3. *Resolved*, That the increased amount from the United Offering, 1919, which may be placed at the disposal of the Board by the Woman's Auxiliary shall be used in the first place to increase to the amount named in Resolution 2, the salary of those workers

already supported by the United Offering, where the work of such women has demonstrated their efficiency.

Executive Board Elected. At the beginning of the afternoon session the report of the Nominating Committee was presented by Mrs. Adams, and after prayer, election for the Executive Board was made and the following members were elected, the first eight names being the unanimous choice of the provinces, the remaining eight the members at large:

Province I—Miss Eva D. Corey.

Province II—Miss E. R. Delafield

Province III—Mrs. Marcellin Adams.

Province IV—Mrs. Loaring Clark

Province V—Mrs. Herman Butler

Province VI—Miss Edith Brent

Province VII—Mrs. John Ames

Province VIII—Mrs. Louis Montague

Miss Matthews.....Southern Ohio

Miss Winston.....Kentucky

Mrs. Pancost.....Pennsylvania

Mrs. Stevens.....Michigan

Miss Sturgis.....Massachusetts

Mrs. Phelps.....New Jersey

Mrs. Burleson.....South Dakota

Mrs. Foxley.....Louisiana

The election was then held for three members of the Executive Board who should represent the Woman's Auxiliary on the National Council of the Church Service League, which election resulted in the choosing of Miss Sturgis, Miss Delafield and Miss Matthews.

Auxiliary Prayer. The report of the Committee on the Prayer for the Auxiliary was presented by Mrs. Markoe and the following prayer was adopted:

ALMIGHTY God, our Heavenly Father, bless, we pray Thee, our work for the extension of Thy kingdom, and make us so thankful for the precious gift to us of Thy beloved Son that we may pray fervently, labor diligently and give liberally to make Him known to all nations as their God and Saviour. We ask this for His dear sake. Amen.

United Thank Offering Prayer. The report of the committee on the United Thank Offering prayer was presented by Mrs. North and the following prayer was adopted:

O LORD, our Heavenly Father, we pray Thee to send more laborers into Thy Harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give

The Woman's Auxiliary

MONDAY, OCTOBER 20TH.

gladly as Thou hast given to them. Accept from grateful hearts our United Thank Offering of prayer and gifts and joyful service, and bless it to the coming of Thy Kingdom, through Jesus Christ our Lord. Amen.

Assessments. The report of the Committee on Assessments was presented by Miss Matthews and was accepted as follows:

Whereas, The Special Committee on Programme, Conference and Co-operation have been put to great expense in preparing for this Triennial, and in view of the fact that we have created an Executive Committee, and as it and such special committees hereafter created must have funds for their work, the following plan is recommended to furnish the necessary money:

1. The diocesan branches of the Woman's Auxiliary shall be divided into five classes:

Class A—Those pledging \$20 annually (for the next three years).

Class B—Those pledging \$15 annually.

Class C—Those pledging \$10 annually.

Class D—Those pledging \$5 annually.

Class E—Those pledging \$3 annually.

Each diocese shall settle for itself to which class it wishes to belong.

2. Your Committee recommends that the executive secretary of the Woman's Auxiliary be instructed to send a pledge card as soon as possible to each diocesan branch, asking it to state to which class it wishes to belong for the next three years.

Jubilee Fund. The report of the committee on the Jubilee Fund was presented by the chairman, Mrs. Montegale, and with amendments was accepted as follows:

WHEREAS, The Woman's Auxiliary has fittingly resolved to observe its fiftieth anniversary and has appointed a committee to recommend the nature of the observance of this Jubilee, the committee makes the following recommendations:

1. That there shall be created an "Emery Fund for Missionaries Home on Furlough", to be given over to the Board of Missions, or their successors, to be for all time a trust fund, the interest of which shall be used for women missionaries on furlough in such way as the Executive Committee of the Woman's Auxiliary or its successors shall approve.

2. It is also recommended by the committee that the "Emery Fund for Missionaries Home on Furlough" shall reach the sum of \$50,000, to be completed by the date of our fiftieth anniversary, October, 1921.

3. The committee recommends that the raising of this Fund shall be left to the Executive Committee of the Woman's Auxiliary created at this Triennial.

The chairman reported that \$3,000 had already been received for this fund and that Mrs. Markoe, of Pennsylvania, would act as treasurer.

Executive Board Organized. The general secretary reported that the Executive Board had held a meeting and organized with the election of Miss Corey, of Massachusetts, as chairman, and Miss Matthews, of Southern Ohio, as recording secretary.

The committee on the United Thank Offering reported, and with amendments the three following resolutions were adopted:

1. *Resolved*, That the United Thank Offering of 1922 be given to the Board of Missions or any organization which has succeeded, or may hereafter succeed to its functions, for women's work in the mission field, including the training, sending and support of women workers and the care of such workers when sick or disabled.

Provided, That one-tenth of the offering be set aside as a permanent trust fund to be invested and administered by the Board of Missions or any organization which has succeeded to its functions, the income to be applied to the support of retired United Offering workers, also

Provided, That the sum of not less than \$10,000 be devoted to the erection, completion or renewal of a building or buildings approved by the Board of Missions on the recommendation of the president of the Board of Missions and the Executive Board of the Woman's Auxiliary. Also,

Resolved, That to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves or of their substance to the work of the Master in the Mission fields.

II. *WHEREAS*, The United Thank Offering is shared in by many women not in the Auxiliary, be it

Resolved, First, that we record our pleasure in this fact and the fact that the Woman's Auxiliary United Thank Offering treasurers are used by other societies, and

Secondly, that in 1922 the United Thank Offering Service shall be planned for by the National Council and planned for all the women of the Church.

III. *Resolved*, That seats be provided for the treasurers or custodians of the United Thank Offering or their substitutes at the United Thank Offering Service in 1922.

Reply to Greetings. The report of the committee on the reply to greetings from Mrs. Davidson, the Society for the Propagation of the Gospel and the Church Missionary Society, was made by Mrs. Sioussat, chairman, and resolutions of thanks were presented by Mrs. Henderson, of Alabama, chairman of the Committee on Complimentary Resolutions.

Adjournment. The Triennial Meeting then adjourned.

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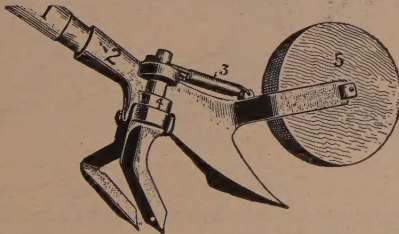
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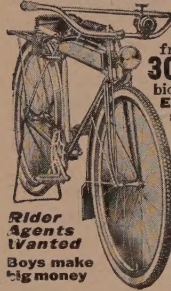
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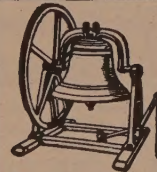
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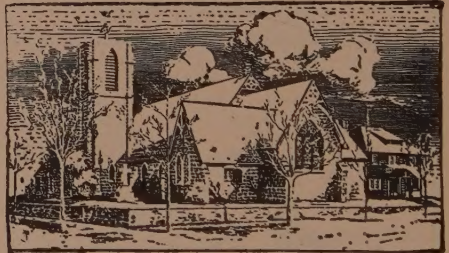
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